

YOGA SUTRA OF SAGE PATANJALI

SRI RAMA

Scribe: S. N. TAVARIA

Contents

Introduction

1. Book I Rearranged
2. Book II Rearranged
3. Book III Rearranged
4. Book IV Rearranged
5. Book V Rearranged -- Part 1
6. Book V Rearranged -- Part 2

Conclusions

Introduction

Before we proceed with our sutra by sutra exposition, it is necessary to understand the underlying idea of Advaita in Vedanta.

Creation is, always was, and ever will be. Creation, as we understand, stands for Param Satyam; therefore, no part of it is ever dissolved and no part of it does ever get created. There is no end nor beginning in Creation. It is always the same.

Even in Creation we imagine states within Param Satyam (which is, in a way, false, but to be understandable and meaningful to the average intellect it has to be so spoken) and call such states Madhyama Satyam and Satyam.

Then Satyam in its creative aspect we denote as Divine Wholeness, or Tapah, and further come down to the level of Janah, the Divine Fragments. We also state that there is no difference between Divine Wholeness and Divine Fragments, that it is not a state of multiplicity because each Divine Fragment can merge into and re-emerge from one another, as well as merge into and re-emerge from Divine Wholeness. So the Many from the One does not imply multiplicity and from Param Satyam to Divine Fragment -- each fragment also is Param Satyam -- there is no duality. The Advaita idea of Vedanta is not contradicted.

So Param Satyam is made to assume the states of Madhyama Satyam, Satyam, Tapah or Divine Wholeness, and Janah or domain of Divine Fragments. Yet the entire Creation is One -- no duality at all exists therein -- that is Advaita.

But the human mind is too small and yet not developed to hold immensity, so it desires to break down any type of immensity into fragments, for then only can it understand. To the human mind, it does not matter if thereby anartha is created of artha. For example, the one large body of water on the surface of this earth is broken into many oceans, seas, bays, gulfs, channels, straits, etc., though we know there is no break or demarcation in the world body of water anywhere. And our Earth is not even a pin-point in comparison to the vast Creation and Existence. Yet this is the only way with us!

One fact stands out large and complete (and this thought is to be kept in mind) when we talk of Creation. Creation is absence of all that we know, think, imagine, feel or experience! Because in Creation nothing that we know of or are familiar with is required. In Creation, there is no form, no shape, no texture, no light, no colour, no sound, no electricity or magnetism, no laws (for there is none to follow or disobey them), no functions, no food, no air, no water, no energy, no prana, no sleep, no waking, no sex, no earthly conditions, no suns, no galaxies; there are neither nirmanakaya, sambhogakaya or dharmakaya, for there are no universes, nor brain, manas or buddhi. Nothing! Total absence of all pluralistic thought. This is the state of Turiya -- even to say this is false! Param Satyam prevails!

Then what is Existence? In a tiny corner of Creation, a specially conditioned area is created by Divine Wholeness, which we know as Existence. Nothing is stable here, it is a constantly changing, ever in a flux, ever in suspense, unpredictable state or condition, where probabilities outweigh possibilities 1:1,000,000, and this state is brought about by the constantly changing 'gunas' or 'qualities', through their permutations and combinations.

But again the question arises, whence came Existence? Then how did the order of Existence arise? The answer is: there is no Existence! This answer may not one satisfy because even the present human brain (of the 21st century to come) has not the courage nor the ability to think along this line.

To make Existence understandable: in a tiny, microscopic point, Param Satyam filled it with the state of Existence, with a substance we call Infinite Mind or Chittie. From the human standpoint this cosmic mind is unimaginable, very potent, and all-knowing within Existence! We can in Existence call this mind as Divine Mind of God, but we must be clear what we mean by 'God'. This cosmic mind exerts immense mind maya creative pressures on all that exists, irrespective of size or intelligence.

This tiny point filled with cosmic mind, in which all the three universes of Existence, Bhuh-Bhuvah-Svahah, are floating, we understand as Brahmanda. All that is in Brahmanda is a mere condensation of cosmic mind, Chittie. But this tiny point is virtually immeasurable -- billions of light years cannot measure or fathom even the smallest universe Bhuh, the physical universe.

It is in this tiny point, Brahmanda, that we talk of the three states, the so-called waking, dream and sleep. Here we have the infinite pairs of the opposite, here we talk of death and birth, here we have our religions, rites, ceremonies, philosophies, et al. Here we have need of light, food, air, body, mind, and all that we can feel, know and experience. Here we talk of duality!

But all that we see, feel, experience, hold, need or possess is all in questionable forms (mayarupi), all under cosmic mind maya creative pressures, though it all appears to us so real that we have never even doubted that it is so. Thus Sage Patanjali in Yoga Sutra says, "In the case of the man who has achieved yoga (union), the objective universe (Brahmanda) has ceased to be. Yet it existeth still for those who are yet not free." But after ages of repeated thought we fail to realize that it is all unreal, transitory, and not capable of making us blissful, serene and contented.

But Advaita, the non-duality of Vedanta, cannot accept anything other than Param Satyam! Some details of the Advaita Vedantic thought are:

-- There is nothing prior to nor anything after Param Satyam. But Param Satyam is not void or a non-entity. It is nothingness, or emptiness, but is not nothing or empty.

-- The non-dual, unchanging reality is Turiya (even giving it a name is false understanding). Ishvara, the Gurudeva of the Yoga Sutra, is equated with Turiya. It is not a fourth state over and above the three states experienced in Existence.

-- Nothing whatsoever is born in any way; there is no origination in any way whatsoever. The concept of birth, of causation, suggests duality, a false idea. Birth and death of anything is possible only through maya and not through reality.

-- There is, in reality, no world or Universe. It is all an illusory, questionable manifestation. All is mythia, i.e. that which is wrongly imagined or of questionable origin.

But the human mind is afraid and not yet developed sufficiently to grasp this idea of Advaita. The question arises, what is then the cause of Existence appearing so real? Perhaps it is that Ishvara, Satyam -- the Lord -- diversifies the mundane things, turning its mind outward, so the shastras say. But this is only an unsatisfactory reply for those who cannot accept that Existence does not exist.

Cosmic mind, Infinite Mind, Chittie, is also known as maya, because all the condensations are of this mind and are questionable. The Self, wherever conditioned by maya as mula-prakriti, is the cause of the plural universe. Brahman, Self, when thus conditioned, is Ishvara. So maya, or Chittie, is ever a riddle to the intellect. Brahman and Atman are not different from each other.

-- Self, by Nature, is pure, independent and free. The pure Self of each individual is the Absolute, Satyam. The true Self is the core of the man.

-- Moksha, or liberation, is this realization, the rediscovery of the truth of the Self. The individual rediscovers the non-difference of the jiva (conditioned) from Atman (unconditioned), the fullness of the non-dual being. It is the final and complete end of life, realizable while in embodiment rather than after death.

-- Moksha, or Transcendence, is the eternal nature of man. It is not something that has to be accomplished or attained to, some time in the future, nor is it an intellectual concept. It is a rediscovery of what is already there. It is through "unborn knowledge" that the "unborn Self" is realized.

-- All this world and the universe is perceived through the individual mind, a creation of cosmic mind, Chittie. But when the mind ceases to play and ceases to be mind, i.e. when mind becomes of itself "no-mind", duality is no longer perceived!

Mind ceases to be mind (a) in deep sleep, (b) in samadhi (without seed). In (a) one remains ignorant, in (b) one perceives Reality and understands the questionable Universe, the world, and life.

The body/mind complex of man is the finest laboratory for analysis and rediscovery in Advaita-Vedanta -- provided we clearly understand whether one would function as (a) body/mind complex, i.e. the covering, or as (b) Atman, the Self, before we use the terms (a) maya and (b) Reality. We have all mixed up these two separate view-points. The covering is questionable and so is all that is experienced through it; our normal life and experience is therefore also questionable. If we see through a coloured glass, we see a coloured world.

But the trouble arises when we do not want to live as body/mind complex, because we have been told or have read or we have become so miserable with life that we really want to be free from it. But we are unable to throw away consciously this body/mind complex and destroy it. Suicide is no solution -- it should be set aside with care and reason.

The body/mind complex works under awareness, the quality of cosmic mind or Chittie as individual mind. The body/mind complex is always in one of the three states, the so-called waking, or dream, or sleep. It knows not any other state because the real state of Turiya belongs to Atman, and Atman is never beguiled by cosmic mind maya creative pressures. This is duality maintained by cosmic mind -- but what can we talk about in this Bubble that is Existence. Let us step out of this Bubble and we shall not ever know or dream of duality.

This is the purpose of Yoga Sutra -- to help you to step out of the kingdom of cosmic mind, Chittie. The question asked by the Upanishads is:

Is there, in fact, any fundamental, single truth behind the plurality subsisting, and cognized or experienced by us? It is like being in a foreign land (Existence) and then trying to find or search for landmarks of our native land because we have forgotten that we are in a foreign land.

We belong, as Atman, to Creation. In Existence, because of the covering of the body/mind system, we must find duality abounding on all sides. There is no search or philosophy or religion needed -- we must realize we are out of our celestial home and must go back! This is the purpose of Yoga Sutra -- to help you to go back to your celestial Home, Creation.

It is all very reasonable to say, to philosophize, and give scholarly arguments why we should not accept this dualistic state when it is mithya, but one who has experienced Turiya will not argue -- with whom will he argue for there is no duality for him! Only those will argue who accept Advaita on hearsay. And only experience can remove all arguments.

Pure consciousness -- this is Turiya, Atman, the Home -- is Creation, not Existence. In Existence, Atman finds itself in a polluted atmosphere of duality (though it does not itself experience duality). It has a mask, an outer covering, and this covering accepts and does experience duality. Atman is never 'enmeshed' or 'deceived' by Existence, by cosmic mind or maya creative pressures -- because it is Satyam. It is witness to the other three states.

The state we are talking about is not really the dissolution of the subject/object complex, but only a dissociation. Turiya, by definition, is a negation of sense perception, the world of thoughts and ideas through the instruments of mind and intellect and other limited modes. All other states alternate and pass away but Turiya ever remains constant. It is changeless amidst change -- it remains always unaffected by and unattached to this world play.

Scriptures say man is spirit within matter but this is not Advaita. In Existence we cannot talk without being accused of duality. Scriptures talk about the five sheaths -- annamaya, pranamaya, manomaya, vijnanamaya and anandamaya -- but this is not Advaita! Scriptures talk about organs of perception, organs of action, mind, intellect, and ego -- but all that is also not Advaita!

Knowledge is supposed to be non-dual, yet perceptual knowledge functions within the dualistic sphere of subject/object relationship. Mind-object contact is necessary for knowledge to arise. The Upanishads say, "The Self perceives the external world through the instrumentality of the mind." Does the Self need the mind to understand, or the eyes to see, etc.? This is our trouble in Existence.

There can be no pure non-dual mind -- even the cosmic mind or Chittie! If non-dual, it ceases to be mind. Mind and maya are not two separate objects; no other magician called maya is there to beguile the mind. Mind

is the only magician that makes us perceive what is not real and believe it as real. The shastras use the words "unborn mind" or "no-mind". No such thing exists. Only cosmic mind in its myriad modes exist -- moving, oscillating, vibrating, and misguiding us.

The truth of non-duality will always remain beyond intellectual comprehension, for intellectual comprehension is mind and mind is dual and many-faceted. With its help we can never approach the idea of Advaita or Turiya. So this is the purpose of Yoga Sutra -- to help you cross this ocean of confusion and reach the other shore.

The scriptures say, "When the individual has direct intuitive apprehension of Atman he transcends the limits of empirical knowledge." Mind is maya -- cosmic mind is cosmic maya. So to experience even for a fraction of a moment the Reality, Atman, Satyam, that I and Reality, Atman, Satyam are one -- during life and waking, setting aside mind, is the supreme moment! One is then never the same person again! One has been Turiya -- not, one has experienced the state of Turiya.

If senses and mind are used, then only this world and this universe are seen and experienced, and life is lived accordingly for there is no other way. How to delink the senses and the mind and yet not be unconscious! If it is possible, we should be taught! So we turn to Yoga Sutra for guidance.

With understanding and experience, the meaning of moksha changes. At first it means freedom from suffering, bondage, and all the negative aspects of life. Later, it means to be authentic and to live life fully and completely without delusion or restrictions, and that too here and now. And it is not the redemption of an after-death state, because there is no death as we normally understand.

With this dualistic mantra-japa, 'Radhe-Kishan, Radhe-e-Shyam', repeated constantly with normal three-step rhythmic breathing (3SRB) for all 24 hours while carrying out the normal day-to-day duties outwardly, finally leads one to Advaita, Turiya. Do it and experience!

But suddenly becoming enthusiastic, do not run away from sansara -- you cannot run away from this world, this Universe, with a dualistic mind. Be sober, be rational, and try to understand how the sutras wish one to go about. You have lived in the dualistic world your dualistic life for millions of years -- you cannot undo that in a hurry.

Nevertheless remember that it is not the disappearance of the world and the universe per se, but only the disappearance of a false outlook. It is a rediscovery. It is nothing but being established in one's real Self. But it is also good to remember that Self never really was or is bound, so there is no real question of its bondage and the need to attain release at any particular point in time. "When ignorance is brought to an end through non-association with the things perceived, this is the great liberation." -- Book II(25).

Om Satyam Param Dhimahi!

Having accepted a few deserving disciples, Sage Patanjali, with love and care, started to expound the inner meaning of the sutras and explained the details of the practices. This guru to disciple succession (parampara) has ever continued, myself having been fortunate to learn at the feet of my transcendental Master. Whatever I have remembered I have put in his name. I may be forgiven for whatever mistakes found or for omissions.

Book I Rearranged

I(1). Now we shall begin the revised instructions in the science of union.

‘Now’ implies that having attained some preliminary knowledge and learning, the student is ready for deeper exposition of the sutras to begin, as implied between the lines.

Having systematically compiled the sutras and teaching thus, Sage Patanjali wishes to convey that not only is this the revised text (anushasanam) but the final understanding of yoga for his age. The Yoga Sutra will thus be finalized and revised in each age (like our modern age) according to the contexts of that age to follow, because they are scientific, timeless, and fathomless in depth. Being scientific in nature, yoga abhyasa if practiced diligently will give the same results in any part of the world. In keeping with the evolutionary progress of humanity and as the higher brain centres open (in case of the common man), progressively higher aspects of life, and so of Yoga Sutra, are to be given in a revised manner from time to time.

I(2). Yoga is achieved through the healing (subjugation) of the psychic nature and the calming (restraint) of the chitta, the thinking instrument.

A human being, unlike any other life form, is a complex structure, but one which allows for change of texture and structure. The outer or physical (cellular) man has a physical body/brain system, the inner or astral (molecular) man has an astral body/manas system. The outer man has various nerve systems and the inner man has various systems of nadis. The former breathes air and the latter intakes prana, normally of fifth grade, unless conscious development takes place.

The astral, psychic body/manas system, being far more subtle and sensitive than the physical body/brain system, gets scarred all over in the process of daily, ordinary living. This is to be healed, while the physical thinking instrument is to be calmed. Neither healing of the psychic nature nor the calming of the thinking instrument is possible directly by use of will power. It is brought about (at first) by controlling breathing, making it rhythmic, then establishing it to the rhythm of the three-step

rhythmic breathing (3SRB) and replacing our present wrong breathing by correct 3SRB for all 24 hours, and then co-ordinating 3SRB with prana intake as shown in the practices.

Here mind and brain are to be properly understood. The brain, like any other part of the body, is an organ and is called the thinking instrument. Its function, thinking, is both conscious and unconscious, more often unconscious. Mind is Infinite Mind or cosmic mind; the shastras call this cosmic mind `Chittie', and also `maya' for its workings are all shades of maya.

This cosmic mind or maya flows through each individual and is then known as chitta; its workings as chitta still continue to be all shades of maya. This individual mind, chitta, works as a catalytic element in whose presence only the brain can work, but which has not to be involved with the processes of the brain.

Mind (as individual mind, chitta) merely illuminates, i.e. it throws light or does not, as per the conditions prevailing in each brain. Mind has no states of its own! Unfortunately writers talk of states of mind, like wandering, forgetful, distracted, oscillating, restrained or one-pointed. These are states of each individual brain, mistakenly superimposed on to the individual mind. These states of the brain depend on emotions as they keep changing and registering in the brain.

So the final aim and end of yoga is to tune in brain to mind, to make brain steady so that the individual mind can meditate, and thus achieve a moderately peaceful restraint of the modifications -- of course not total stoppage, which is harmful and is also not possible.

We have earlier mentioned that individual mind is not free from the workings of shades of maya. The purpose is to convey that if brain and senses were able to work without the help of cosmic mind, Chittie, they would register the truth of Existence. Because they are unable to function without mind, they represent and register whatever cosmic mind wishes to register. This primary mischief is enough to make man roam for eternities without finding a way out! What is the solution -- earlier in the introduction, we mentioned `how to delink the senses and the mind, and yet not to be unconscious'.

I(3). When this has been accomplished, the yogi knows himself as he is in reality (his essential and fundamental nature stands out supremely).

We refer here to the preface. What do we understand by `when this has been accomplished'. It means: (a) Rhythmic breathing, on the rhythm of 3SRB, is established. (b) 3SRB is synchronized to prana intake of the inner man for all 24 hours. This synchronization of breath to prana then has to be practised at different cycles for correction of prana at 12, 18 and 36 cycles per minute as shown in the practices. (c) So there must come an awareness of the inner man. Breathing and thinking being intrinsically connected by the laws of Nature, a definite influence over thinking is

brought about by such steady, rhythmic synchronization.

The three gunas or qualities, sattva, rajas and tamas, having once lost their balance and rhythm in an individual, cannot on their own come back to balance and rhythm for eternities, unless they are consciously brought back to rhythm and balance by certain practices. When all this is done, the complex human structure is capable of taking in prana of fourth grade, and later of even higher grades, to bring about certain mutation within the system.

When this much is done and the physical man has become aware of the inner astral man, both together start getting a vague idea of the spiritual man within at the core -- the Divine Fragment, the Atman-Ishvara-Satyam-Advaita -- and become aware of the fact that they, meaning the various bodies or outer sheaths, are unreal. And if this continues, then later this man will worship with adoration the Atman-Satyam. Thus Radhe-Krishna -- the body/brain system as Radhe and Ishvara-Satyam is Krishna.

At this stage comes the mischief of cosmic mind through individual mind to tempt the disciple into some fascinating weakness of the disciple. If the disciple were to fight back and realize that this complex body/brain system is mayarupi and all distractions as brought about by cosmic mind through individual mind are also mayarupi and unreal, then only the sutra is meaningful -- the individual is now a yogi, who knows he is Ishvara-Satyam and not the mayarupi form. But to be able to accomplish all this is the work of innumerable lifetimes of one-pointed struggle, and under a real transcendental Master.

I(4). Up till now the inner man has identified himself with his forms and with their active modifications.

The sutra speaks of a certain ignorance, avidya, which is of the entire humanity. This ignorance is maximum when the individual as well as the entire humanity reaches nadir during involution (refer the Creation/Existence diagram).

There is a profound difference in thinking in the West as compared to ancient Indian thought collectively called the shastras. There is no sudden and chaotic beginning of Existence -- there is a gentle ebb and flow of the tides of life and awareness over immeasurable time. When extreme ebb is reached there is extreme loss of awareness and knowledge, the point nadir being the height of ignorance or avidya.

As the tide flows in, so do greater and greater awareness and knowledge, more of both is exhibited, avidya slowly gives way to vidya -- this we normally call evolution, not just of the form with its instruments, which nature undertakes to bring about, but also the inner evolution which, beyond a critical point, the individual and the whole of humanity is expressly responsible for bringing about. The Yoga Sutra shows what and how each individual or the whole of humanity can and should do.

Inventions of science, however wonderful, show a tendency that is outgoing and will only place within reach of the common man more power of destruction, because science has done nothing to make man, the animal, into man, the human being. Yoga, in many ways, is trying to do this, viz. turn man, the animal, into man, the divine being. This inner man, the psychic astral body/manas system, which is the emotional part of man, science has not taken in hand. Science has to look within and bring about inner evolution. Till then the inner man will identify with the outer man, the animal in human form. The entire race will remain outgoing and science will ultimately destroy itself and the human race too.

Such tides of ebb and flow, i.e. involution and evolution, have been numberless, not only on our Earth but in the vast universe also. With these ebbs and flows have sprung up great civilizations, one after another, but they are buried deep more than 2,000 miles below the Earth's surface, because all these so-called civilizations have been outgoing, not spiritually oriented. Neither is our present one, and so we will also be buried deep, unless ...

When such ebb and flow takes place in a portion of the universe (pralaya), then (say) a few million galaxies disappear; but sometimes nearly the whole universe disappears -- mahapralaya. Such pralaya and mahapralaya have been numberless, for there can be no evolution if not preceded by involution.

This sutra hints at such ignorance or avidya before the critical point in our inner evolution has been reached. Such ignorance leads to our false identification of the physical body/brain system as 'I', thereby entirely ignoring our more subtle and higher dimension, the astral/manas system, and beyond. In such a situation, the individual and the whole of humanity is not aware of the total complex human system, its interdependence and its great possibilities.

I(5). The mind (the thinking instrument) states are five and are subject to pleasure or pain; they are painful or not painful.

Refer to what has been said earlier in I(2) about states of the mind. The modifications of the brain, i.e. the states of the thinking instrument, are variously described as wandering, forgetful, distracted, occasionally steady, restrained or one-pointed. Such states could be painful or, at best, not painful -- they do not lead to bliss. No one is free from these states. They denote the condition of the thinking instrument and these states keep changing, depending on the state of the body/brain system affected by the inner astral body/manas system, the emotional body or karana sarira, and the state of emotions as manipulated therein. How very necessary it is, therefore, both for yoga as well as science to reverse the outgoing tendency (refer I(4)) and turn within to help humanity.

I(6). These modifications (activities) are: correct knowledge, incorrect knowledge, fancy or imagination, passivity (sleep), and memory.

The states of the thinking instrument, as enumerated in I(5), are directly responsible for the five types of activities possible, and are in turn, as stated earlier, dependent on the astral body/manas system and the manipulation of emotions therein. So all our efforts, if directed towards only the physical body/brain system, will not help. A human being, being a complex and complete system, has to work differently.

Now what is a modification? In a vessel holding water whose surface is calm and steady, if a drop of water were to fall the surface gets modifications, i.e. agitations in its steady and calm state. It takes time to come back to the original state, but this is possible only if another drop does not fall for some time; if a drop were to fall every second, the surface of water would never be free from modifications or agitations.

The falling of the drop of water is not a modification, it is the cause of modifications to the surface of water. Similarly, an incoming impulse, forming a thought in conjunction with near identical memory patterns, is not a modification as it drops on to the surface of the registration area, but is a cause of the modifications or agitations that will take place on the surface of the registration area.

This registration area in the thinking instrument is the front or fore brain with four important centres: (1) intellectual, (2) emotional, (3) sex, and (4) movement. What is registered in this area makes us think and act; such thinking and/or action on our part are modifications. It is normally automatic and nothing can be done about it with so-called will, but with 3SRB established everything is possible.

This registration area is the vessel containing water and on whose surface a drop -- the incoming impulse -- keeps falling and the surface keeps getting agitated. In our case, 120 thoughts, i.e. the incoming impulses in conjunction with near identical memory patterns, drop in on this area every second, and so there is no possibility of this area of our thinking instrument surface experiencing calm.

It does not matter if the drop of water is clean water or unclean water, for it will agitate the surface, and so whether the incoming impulse in conjunction with memory patterns be clean or unclean, as far as modifications are concerned they will be caused. And these agitations or modifications cause a sort of noise, whether clean or unclean. It is this noise we are concerned with. Do not try to be pious, for it will not stop the noise.

So to calm these agitations or modifications, we have to slow down the rate of thoughts registering in the thinking instrument, i.e. the drop of water should fall at longer intervals, which will create a movement from agitations to slow rhythmic movements. Such slowing down can be measured as different waves in the brain, viz. alpha, beta, etc. When this slowing down to absolutely rhythmic movements reaches a critical minimum (which is much beyond the four wavelengths recorded by science), it is the very beginning of dharana. Yoga Sutra shows how this can be done -- refer to

the practices.

But the five states mentioned in this sutra are the result of the five conditions of the brain enumerated earlier which are dependent on the state of the psychic astral/manas system. Incoming impulses enter the psychic astral/manas system, and via memory enter and affect the physical body/brain system. If the agitations are of high intensity, neither prayers nor education or anything else helps, neither japa or your guru's photograph. If so, what sadhana is required to also calm the psychic manas!

All five states are subject to the imbalance of qualities, which remain in a state of flux and turmoil. The entire psychic, astral/manas system is in agitation and resembles a tuning fork that is struck on a hard surface. In fact calming the chitta is the art and practice of bringing the troubled qualities from a state of imbalance to balance. The practical steps that are to be taken are as explained in the Yoga Sutra.

I(7). The basis of correct knowledge is correct perception (understanding), correct deduction and correct witness (or accurate evidence).

What shall we call 'correct' knowledge? In all technical fields, the existing knowledge is correct till science takes a further stride. But it is in the field of human experience, i.e. the application and understanding of knowledge, that there are possibilities of wrong knowledge creeping in because of faulty interpretation.

To prevent this the sutra says that three factors are essential: (1) correct perception, or understanding, (2) correct or impartial deduction of what is right, and (3) correct witness or evidence. Yet, even they depend on the state of the psychic astral body/manas system, because now in evolution this psychic astral body/manas system is the primary system whereas the physical body/brain system is the secondary system. In our approach and understanding, we give all importance to the secondary system and wholly disregard our primary system. What result, dear reader, do you expect?

I(8). Incorrect knowledge is based upon perception (mere seeing without understanding) of the form and not upon the state of being.

This sutra clearly states that importance given to the outer physical man, the body/brain system, the secondary body, is misplaced and can only lead to incorrect knowledge. The question arises here: What is a person to do if one cannot see or find the inner man and also the spiritual man? In answer to this rational question, the sutras guide one to see and know firsthand and establish communication with the inner man, and thereafter the two together (as a complex human system) establish communication with and be completely guided by the spiritual man within. At that stage it ceases to be knowledge and becomes correct perception and one does not

make a mistake.

In the practices for upgrading awareness using a prism, the very first exercise -- the just-look attitude -- will help much in this respect.

I(9). Fancy rests upon images which have no real existence.

In physical seeing, in our so-called waking state, we see objects, but in fancy, i.e. during imagination, we see images of objects. Fancy is a dream state when we are awake. When we indulge in seeing only our past and/or our future, i.e. whenever we brood and/or day-dream, we are in the state of fancy. But Advaita Vedanta says that even in our widest awake state our chitta, which is part and parcel of Chittie, the cosmic mind, which is merely maya, makes us see and believe what is not there!

I(10). Passivity (sleep) is based upon the quiescent state of the vrittis.

But is this definition strictly true when we are asleep? Refer I(6) earlier. If the falling of the drop of water is sufficiently delayed, the surface of water in the vessel will tend to regain its calm and steady state. So too, if the incoming impulses, in conjunction with identical memory patterns form thoughts, but which do not register in the thinking instrument (front brain) even for a little while, then the thinking instrument can experience a state of calm for that little while.

This state can be either sleep, coma or one-pointedness. The difference between them is enormous. For a normal person it is sleep, but sleep itself is not exempt from fancy which we call a dream state. Here too we oscillate between past and future and connect persons and places in a strange manner. Ideally, during sleep all messages reaching the brain are cut off in the region of taluka (the medulla oblongata); this is indicated by 'quiescent state of the vrittis', or the non-registration of the senses in our registration area -- i.e. no drop is falling on the calm surface of water in the vessel. Science says that this condition allows the organism to sleep and rest. When this fails to a certain extent (except when in deep sleep) we dream, either to remember or to forget on awakening.

This is all very good, but have we taken any pains or made efforts to bring the primary, psychic astral body/manas to rest? What method or sadhana is called for?

I(11). Memory is the holding on to that which has been known.

Memory has also been described as "residual potencies", a term that describes the power of memory. Memory is not the prerogative of the so-called living creatures only. If we drop a little bit of a chemical substance in a quantity of water and then keep diluting the solution a very large number of times, the memory of that chemical persists and

cannot entirely be removed. Not only this, when an object having life and awareness comes in contact with another inanimate object (say a handkerchief), it leaves behind memory on the object though the latter has no life and awareness, and even this sort of memory will persist.

That is why memory cannot be destroyed. Each birth can be a means of diluting memory, but even after a million births, memory is still in potent form able to take shape again in proper soil and under proper conditions. It is therefore compared to a seed which, if not fried, can germinate in the right type of soil. For this reason the sutras warn again and again against the memory seeds, sanskaras.

In the case of a human being, memory percolates down to each cell. Here it is termed organic memory, i.e. each cell that dies is replaced by a cell of the same memory. If this is true and if there be no remedy for improvement or refining man as a human being, man cannot change in billions of years. By itself organic memory seems changeless -- it changes so imperceptibly and takes such long periods that it is not possible to observe the change taking place. But there are practices that change every single cell -- not just the structure of the cell but also its memory is refined. So animal-like cells in a human being have the possibility of becoming human cells and even of going beyond.

But memory is very essential, for normal life would not be possible without it; however, the sutra says, when we 'hold on to that which has been', and if we do not or cannot give that up, it becomes brooding. Such attachment is harmful -- it arises also from and leads to doubt and fear, and forms a vicious circle.

I(12). The control (calming) of these modifications of the internal organ (the mind) is to be brought about through tireless endeavour and through non-attachment.

Why is mind referred to as an internal organ? Because it is a catalytic element. The five sense organs allow the five senses to flow. The mind is often referred to as the sixth sense organ which allows the sixth sense to flow. We understand sixth sense as intuition or inspiration or perception -- the ability to throw light so that the brain can understand and solve any problem. But it does not really constitute an organ.

The calming of the brain modifications (including establishing control and communication with the psychic astral body/manas system) leading to their eventual control, is to be brought about by 'tireless endeavour' -- a non-stop endeavour that will not tire for all 24 hours, day in and day out, year after year.

Such an endeavour, and an effective one also, is the establishing of 3SRB for all 24 hours, thereby replacing our wrong breathing by a correct and rhythmic breathing, like the continuous functions of breathing, thinking, circulation, and many others within this complex body/brain system and synchronizing 3SRB to prana intake of the psychic astral/manas system.

These steps call for methodical practices.

The Sage then carefully brings in 'non-attachment'. Sage Patanjali had reached and experienced the heights of Advaita Vedanta. To him mind and maya was same; cosmic mind was cosmic maya. On this path, even for a moment if one forgets this equation: mind = maya, cosmic mind = cosmic maya, one will fail to make progress. Attachment is the quality of mind -- we have to brainwash ourselves that though mind is very useful it is another name for maya! It calls for very serious internal purification practices like the corrective, refining, upgrading of awareness, phase exercises, etc.

I(13). Tireless endeavour is the constant effort to restraint the modifications of the thinking instrument.

Refer I(6) and I(10) earlier. When we talk about the thinking instrument we talk of (1) incoming impulses and (2) identical memory patterns (which together form that drop which falls and agitates the calm surface of water in the vessel). These two, when they meet, create a thought which normally gets registered in the area of the thinking instrument called the registration area and creates noise, and by reaction will disturb and create agitations resulting in action, mental and/or physical.

Have you ever struck a tuning fork? Once it is struck, the vibrations are fast and continuous for some time and come to a stop very slowly. If hard metal takes so much time to normalize, how much faster would the sensitive human cells of the brain agitate and how much longer a period would they take to become normal again?

But whether it be incoming impulses or identical memory patterns or the registration area of the brain, we are forgetting that they are made of the structure of cosmic mind=cosmic maya, and we are subject to a particular mischief, that of the outgoing wandering tendency! Do not forget what is mentioned in I(12).

But a method has been discovered and recorded in the shastras. We follow the technique of not registering in the registration area of the thinking instrument, then the thinking instrument will remain free from modifications and, as one is free from reaction, will not disturb and create agitations resulting in noise and in action, mental and/or physical. Such a period of calm can progress by practice from a moment to some length of time, which is described by the terms dharana, dhyana and samadhi, depending on the length of time such calm can be maintained consciously.

But it really calls for tireless endeavour towards bringing it about, and is a definition of tireless endeavour, because even besides the 3SRB something else is needed. 3SRB helps to calm down to a great extent making our final job easier. This calm that is experienced even for a moment is the cancellation of 120 thoughts per minute! It results in non-attachment -- forget the usual meaning of non-attachment -- because for that moment

you have paralyzed the cosmic mind = cosmic maya.

No sooner is anything registered than one experiences attachment or aversion -- both are the same and equally not wanted. One must be free from both -- one must be free from cosmic mind = cosmic maya -- the outgoing tendency and turn within with the same force towards the only Reality -- Satyam, Atman, the Divine Fragment (refer diagram 3b). If you can do so for a moment and just once touch the feet of Reality (mentally) you will never be the same person and thence will be helped to experience longer periods. Only, please do not start condemning this world, this sansara and this universe. Keep your balance.

I(14). When the object to be gained is sufficiently valued and efforts towards its attainment are persistently followed without intermission, then the steadiness of the thinking instrument (restraint of the vrittis) is secured.

If you read the first part of the sutra without `and', and stop at `intermission', it expresses a law. It then does not matter if that object is physical by nature or subjective like brain and mind modifications. What follows is, `then the steadiness of the thinking instrument or the chitta is obtained, the (restraint) calming of the vrittis is secured.'

In life as well as on the path the above mentioned law prevails. If the object is sufficiently valued, ceaseless efforts will follow. What is understood by `sufficiently valued'? A man came to Ramakrishna Paramhansa and said that though he had practiced diligently and lived religiously for many years, he seemed to be no nearer to God. Ramakrishna was bathing in the Ganges (Ganga). He pushed the man under water, held him till near suffocation, then released him and asked, `At this moment what did you want most urgently?' The man replied, `Air.' Ramakrishna said, `When you want God as urgently, it will happen -- and not till then.'

The qualifying words `sufficiently valued' are implied by the structure of the sutra. The implication is great. When in some one life, one becomes aware of the need of turning inward, this is the beginning. When Ishvara, the inner Gurudeva, accepts the disciple at some stage in some other life, that is the closing hour. These two moments in an individual's life are more authentic than all the moments of all the births and deaths in the material world. Both these glorious moments have to be earned by the individual at a particular point in time.

But what is the object to be gained? Earlier we have noted in I(13) that it is possible to paralyze cosmic mind = cosmic maya for a moment -- that is the moment when one turns inward with a great force -- and experiences Satyam -- the condition of Advaita, total non-attachment. If this is the object to be gained, it will be always sufficiently valued, and it will goad you to unending efforts for this priceless experience to repeat and stay longer with you, and then forever.

I(15). Non-attachment is the freedom from longing for all objects of desire, either earthly or traditional, either here or hereafter.

We have noted in I(14) earlier that the object to be gained, the one and only object -- Satyam, Ishvara within (though strictly not an object) -- ends in non-attachment. From another angle, this sutra is a definition of non-attachment, as freedom from all longing. It is a state of mind, it is one's final condition towards all objects, and refers to the objects of desire, not to physical withdrawal from normal life and obligations. If this is not your final condition, living secluded in an ashram or in high Himalayas is fruitless.

For a human being, raga and dvesha in the material world are great forces of nature, like gravitation and electromagnetism in the universe. The countering and balancing force is `vairagya' -- it is the take-off force required to counter the gravitational force of mental and physical inertia. This force, this state of vairagya, if and when brought about by an individual, amounts to the moment of grace -- it is true yoga and is a point in time. The actualizing and generating force behind vairagya is the object to be gained -- and determined to paralyze cosmic mind = cosmic maya, at least for a moment! This is the beginning.

I(16). The consummation of this non-attachment results in an exact knowledge (experience) of the spiritual man, when liberated from the qualities or gunas.

The important word here is `consummation'. If non-attachment is continuously and perfectly practiced, not only in regard to objects and persons, but as `the object to be gained' as earlier stated, it will result (because it has by now taken place many times) in `exact knowledge', or experience, of the spiritual man within, Ishvara-Satyam, and so one is liberated from the imbalance of qualities or gunas.

Only when one can be free from one's shadow is one free, liberated from the gunas. It is not a mere desire to be free from rajas or tamas -- for even sattva is maya. Then the qualities are in the same balance and rhythm in one as they are in cosmic mind. Yoga is a life of balance and rhythm, neither seeking this, nor running away from that, but accepting peacefully whatever comes, without registering. Normally we endeavour to lessen or mitigate tamas and rajas and increase sattva. This is indeed a pious effort, but doomed to failure because even sattva is maya and we are as much away from Advaita-Turiya.

`Knowledge (experience) of the spiritual man' is nearly the end of the path and pursuit of yoga abhyasa. Earlier vairagya was stressed, total vairagya; one experiences it as one nears the end of a very long journey and one keeps moving resolutely and unceasingly towards this goal -- the fruit or gift is the acceptance of the individual by Ishvara, the inner spiritual man, in acknowledgement of sincere continued efforts put in. Ishvara then appears as the Gurudeva, the Transcendental Master!

I(30). The obstacles to soul cognition are bodily disability, mental inertia, wrong questioning, carelessness, laziness, lack of dispassion, erroneous perception, inability to achieve concentration, and failure to hold the meditative attitude (one-pointedness) when achieved.

The greatest obstacle to soul communication is bodily disability, followed by mental inertia, leading to laziness, carelessness and to lack of dispassion. Erroneous or wrong questioning arises from avidya and also from lack of application, from only trying to get an intellectual grasp in place of working hard and experiencing. There are situations that cannot be explained in words -- it would be like explaining colour to a person born blind.

All these combine in the inability to achieve dharana. It so happens that though dharana is achieved after much efforts, the cosmic mind = cosmic maya lures the man again, and it results in failure to sustain dharana. Non-stop 3SRB is a great protective force, but when cosmic mind = cosmic maya assails one, even Vishvamitra fails. And to achieve meditative attitude at this early stage is not possible, when one fails even at the stage of dharana.

Disease is the disturbance in rhythm and balance of the body/brain system. It is first experienced in the brain and then passed on to the body. The obstacles stated here arise from constant harmful thoughts. They in turn lead to, or are the direct cause of, disturbed breathing which then becomes irregular.

Finally, having achieved a little progress and found some psychic powers, if one is satisfied that one has reached one's destination, not only will there be no further progress but one will lose the precious opportunity to go ahead and achieve complete yoga.

I(31). Pain, despair, misplaced bodily activity and wrong direction (control) of the life currents are the results of the obstacles in the lower psychic nature.

The lower psychic nature deals with the astral/emotional health of the psychic astral body/manas system. If that is taken care of, we can then think of taking care of the higher psychic nature that deals with emotions and prana circulation in the psychic astral body/manas system. This is shown and implied by the Sage as he hints at the complex human structure, which is totally different from all other life, and suggest that unless we heal and calm the whole structure we have no hope of peace and sanity in human behaviour.

All philosophies, morals, religions and the diverse efforts of science are of no avail. If no steps are taken to remove the obstacles, the result inevitably is pain, despair, wrong breathing, wrong activities on the mental, emotional and physical planes, and oscillation into the past and

the future. These can only disturb and ruin our psychic health. We have noted earlier that the astral body/manas system is primary and the physical body/brain system is secondary during evolution, and hence our physical body/brain system also suffers. Biologically, we human beings biologically are self-evolving and so have to bring about our own inner evolution by our own ceaseless efforts, keeping in mind constantly that cosmic mind = cosmic maya. The practices as given will prepare the ground for spiritual harvest.

I(32). To overcome the obstacles and their accompaniments, the intense application of the will to some one truth (or principle) is required.

The obstacles and their accompaniments, are overcome by the intense application of tireless endeavour to 'some one truth or principle'. The truth or principle referred to here is our inner evolution which depends on our own conscious efforts.

The complex human structure is made up of billions upon billions of cells forming a sort of universe. These cells are at different levels of awareness, the majority of them in an individual (as well as in today's humanity) being far below the required level. To upgrade these cells is to consciously bring about inner evolution (refer I(2-3)). This is the one principle or truth to abide by, requiring ceaseless efforts without intermission.

I(33). The peace of the chitta (or thinking instrument) can be brought about through the practice of sympathy, tenderness, steadiness of purpose, and dispassion in regard to pleasure or pain and towards all forms of good and evil.

Here the Sage is suggesting corrective exercises via the practice of 'tenderness, sympathy, steadiness of purpose, etc.,' and through dispassion. The corrective exercises should be further helped by refining exercises and constant 3SRB also.

What is the rational approach in this materialistic world to the daily life around us? In diagram 1 we are shown the inner working of normal people who react through reflex action, even violently; or taking and feeling the world to be cruel and self-seeking, some of them become fatalistic or indifferent, and some of them go into a shell and live a negative life. Such approaches are wrong. How not to be affected by our environment and also how not to go into a shell is the life approach taught by yoga abhyasa, more so by Yoga Sutra. This is what the sutra suggests, and more. The techniques are shown at the end of each rearranged book.

II(3). These are the difficulty-producing hindrances: avidya (ignorance), the sense of personality, desire, hate, and the sense of attachment.

First came obstacles and now are cited hindrances, all of which create difficulties -- physical, emotional, mental and psychic. How do we differentiate between the obstacles and the hindrances? Hindrances are the weaknesses of the entire human race, of each generation, cumulatively of the past and the present, depending on the scale of inner evolution attained.

Even as of today, the whole human race is primitive. Primitive does not necessarily mean the backward tribes in the jungles -- they are primitive outwardly. We say 'primitive' when it comes to inner evolution, which today is on a par with animal evolution outwardly. 'Avidya' is ignorance of the main fact that cosmic mind envelops all the three universes and all that is contained in them, that cosmic mind = cosmic maya. When this thought will percolate to each cell will inner evolution really begin.

But obstacles are special to each individual and form one's inner structure of acceptance -- you accept what you believe. So all the individuals (of each generation in any particular humanity) are not at the same level of inner evolution. This realization is important. Both, the obstacles and the hindrances, are structured in low awareness, and such a state is denoted as 'avidya'.

The obvious solution is to upgrade awareness. The practices of upgrading awareness help set aside all obstacles and hindrances (as enumerated in this sutra). Many, many lifetimes may not be sufficient to otherwise remove the obstacles and the hindrances one by one. When, with full intent, one practices the various techniques of yoga, one gets free from hindrances and obstacles that prevent soul cognition, or awareness of what one is in reality.

Cosmic mind = cosmic maya = pure awareness. When awareness keeps increasing, when awareness is sufficiently upgraded to become pure awareness in an individual it will be naturally aware of cosmic mind = cosmic maya; then one clearly sees how one was enticed all this while to the outgoing tendency and then one turns inward to experience 'what one is in reality'.

II(4). Avidya is the cause of all the other obstructions, whether they be latent, in process of elimination, overcome, or in full operation.

The Sage is unequivocal when he identifies avidya as the cause of all the other obstructions. Avidya properly translated is low awareness and has nothing to do with high education -- it is the cause of all mischief because one is not aware where or what an act or word will lead to.

For all persons in this material world, the breeding ground of their thoughts and actions is avidya, where rajas and tamas are predominant. Such persons are living as per diagram 1. They are 'unaware' that they are living by wrong standards. Such sleep of ignorance is possible even in so-called advanced countries with high standards of both technical and other education, because inner evolution as a subject is not taught in

schools and colleges.

Such a latent state should be transformed into a state of high level of awareness -- only then is one 'awake', with awareness from within of a high order. Till then the outgoing tendency of the brain and mind will not turn inward -- the outermost limit one can reach would be the end of Brahmanda, and all Brahmanda is floating in cosmic mind = cosmic maya -- only pure awareness will turn one inward and make one experience truth, Satyam.

II(5). Avidya is the condition of confusing the permanent, pure, blissful and the Self, with that which is impermanent, impure, painful and the not-Self.

The one main, basic mistake resulting through avidya, or low inner awareness, is to take for granted the external physical man and ignore the spiritual man within. But merely saying this is not sufficient. It is our responsibility -- the responsibility of each individual -- to bring about communication with the spiritual man within and reach the level of pure awareness from within, to understand the working of cosmic mind = cosmic maya.

"This bodily appearances is not all,
The form deceives, the person is a mask;
Hid deep in man, celestial powers dwell."

This universe is all communications and awareness of a high order, else it would be like a living graveyard. We may not know the code, but it can be understood and learnt at a certain high level of awareness.

One clear example of how avidya acts is given by this sutra. Avidya can make us think and act in a wrong manner at every step. Therefore, the great need is not philosophy but practices to raise our awareness level. Only this will eliminate avidya, and with it many other hindrances and obstacles will also go away.

But to look upon the human body/brain system with contempt and call it impure, to go into details to prove it impure, is a big mistake. It is impure, but it can be made very pure! This body/brain system is very essential for progress, with care and understanding we can make it a clean and beautiful temple for the inner Ishvara, the Gurudeva, and with daily prayers one day request Ishvara to project outside this temple and destroy the temple built by maya for all time. That is the end in yoga! But we must not ever mistake it, this physical body/brain system, however pure, as the 'I' in place of Ishvara!

II(6). The sense of personality is due to the identification of the knower with the instruments of knowledge.

The real and true knower is the spiritual man within; the external

physical man (the body/brain system) and the inner psychic man (the astral body/manas system) are both merely the instruments for collecting knowledge. Both gather knowledge, but we identify at first with the physical man as the knower and later someday, when we become aware of the inner man, think it to be the knower. This is the essential mistake, the root cause being `avidya'. "The Purusha is the power of pure perceptivity, and the intellect is the power of the perceiving instrument. The transformation (confusing) of these two into an apparent identity is said to be the affliction called egoism."

II(7). Desire is attachment to objects of pleasure.

In normal life desire is human and natural, but it should be tempered with discretion and knowledge. However, mere worldly discretion and knowledge will not guide or help towards progress -- it requires higher yoga knowledge as well as practices.

Attachment arises from repeated experience that gives pleasure, whether it be food and drink or a soft bed to sleep on or other pleasures of money, wine and women. This state of attachment means that one has not as yet experienced the dire consequences of such attachments that ultimately give pain!

II(8). Hate is aversion for any object of the senses.

Hate arises, as do anger, jealousy and other aspects of the lower nature, from a low level of awareness, avidya. Whenever awareness is of a low order, the individual is only interested in his or her own good (what is termed `ego'), or at most in his or her immediate family. When these interests are prevented, anger, jealousy and hate spring up, leading to aggression and crime.

Like attachment, aversion (hate) also arises from repeated experience that gives pain or disliking. Whether it be food and drink, or a soft bed to sleep on, or the pleasures of money, wine or women, in this case one has experienced dire consequences thus arising from such pleasure. To quote from the Geeta, chapter 18 (37-38-39):

"Which at first seems like poison but afterwards acts like nectar, that pleasure is pure, for it is born of wisdom. That which at first is like nectar, because the senses revel in their objects, but in the end acts like poison -- that pleasure arises from passion. While the pleasure which from first to last merely drugs the senses, which springs from indolence, lethargy and folly -- that pleasure flows from ignorance."

II(9). Intense desire for sentient existence is attachment. This is

inherent in every form, is self-perpetuating, and known even to the very wise.

Intense desire for sentient existence, too, is human and natural. Till today we have not found in the vast universe another world (not that there aren't any!) with life and awareness. Hence intense desire to live and enjoy on this planet is held in greater preference to even a supposed heaven elsewhere. This has now become a part of the structure of acceptance for all life; being 'self-perpetuating', it has become our sanskaras or 'roots', which the Sage says, 'are known even to the very wise', however much one may pretend otherwise.

Life is the opposite of death. Death is feared because of uncertainty -- we know not where we would go or what would happen to us. Awareness not being continuous from one life to another, hence this attachment to the present life and to being here. Philosophy and religion do not help here. The best way out is to instruct people on how to raise their individual level of awareness till it reaches a point where awareness is not broken either in sleep or in death! If awareness is continuous -- and to bring this about is the purpose of Yoga Sutra -- if we are aware as to what happens to us between death in this life and thereafter, we will drop this fear of death and our clinging to life. We will also not quarrel in the name of religion when we shall experience first hand the truth of life and death!

Why are even the wise subjected to this fear? Because they appear wise through philosophy but lack actual experience. Experience is the great teacher and a high level awareness makes for experience of a richer kind, which is to be experienced rather than argued about.

II(10). These five hindrances, when subtly known, can be overcome by an opposing mental attitude.

To know these five hindrances (refer II(3)) subtly, for the average or even a little advanced person on the path, is normally not possible because, as stated repeatedly earlier, one must realize that it is all a play of maya or cosmic mind. Till then one suffers from these hindrances and hence afflictions that give pain. Unless these seeds are burnt up they will not let an individual live in peace; no philosophy, religion or will power can be of any assistance.

To all afflictions there is only one potent remedy -- upgrade awareness to the level of pure awareness by various techniques so that the individual's pure awareness will know and understand the pure awareness of cosmic mind.

This is known as 'can be overcome by an opposing mental attitude'.

II(11). Their activities are to be done away with through the meditation process.

The activities of the hindrances and the obstacles is the natural flow of the incoming impulses and past memory patterns soaked in negative or wrong emotions. As long as this process continues, it is no use talking about hindrances or obstacles or inability to concentrate. This process must stop and should be stopped consciously.

Refer I(6). As the rate of thought formation is slowly reduced, a change in movement changes from a rushing torrent to a rhythmic flow takes place. What happens when the thought rate slows down? The Reality -- Atman, Ishvara -- being always there, behind the fast-moving thoughts, there are gaps through which we experience (not see) 'something peaceful'. When this 'something peaceful' is experienced for a moment it is dharana, if experienced for 10 seconds it is dhyana. Develop this type of dhyana.

Mind is compared to the Ganga -- in its early stages it is a rushing torrent leaping over rocks, then midway it is calm and rhythmic, and in the end it merges with the infinite ocean and loses its own identity, willingly. So must the mind flow. The upgrading of awareness exercises do just that and so a daily practice and habit should be formed.

II(12). Karma itself has its roots in these five hindrances and must come to fruition in this life or in some later life.

Karma and dharma are the blank cheques of Hindu shastras. Karma is the cause of future birth and death to fulfill something created, whether good or bad. But the only true reason for taking birth is to prevent all future births and deaths. This one supreme truth is not understood, nor is the other coupled principle that the purpose of birth is to bring about inner evolution of a high order.

The body/brain system with which we are born, along with all the imprinted potentialities, or sanskaras (memory pools), are not hereditary gifts or curses from our parents and those closely connected to them. If that were so, all the children born to one set of parents would be nearly the same. We are born with our body/brain system and with potentialities imprinted as per our own sanskaras, the structure of acceptance of each individual. On this depends the texture of the individual body/brain system that can or cannot allow one to appreciate and bring about inner evolution. "The vehicle of action, having its roots in the afflictions, is to be experienced in this seen birth or in the unseen births."

We shall remember and work for the two important factors: (1) to prevent all future births and deaths, and (2) inner evolution of a high order. In the material world, those who have a target to achieve make progress, the others just survive. We live our inner life without any target -- (of course, from strictly the Advaita Vedanta point of view it is totally different, but that is too high a stage for the average person). If we maintain some meaning in our life as to why we are here (besides our objective living) and work in that direction, hindrances and obstacles will melt away, and with it karma and its roots also. Work, therefore, for your inner evolution and forget all philosophies. Dissolve thus all karma.

II(13). So long as the roots (or sanskaras) exist, their fruition will be birth, life and experience resulting in pleasure or pain.

These imprinted potentialities, the seeds or sanskaras, that each individual brings with oneself clearly signify earlier experience. It is not just the accumulated experience of the race or species -- that is good for lower life. But for a human being it is one's own previous experience, whether good or bad. All these are imprinted in full detail and finality in the master cell at the hour of conception. The memory patterns thus created earlier make up our individual structure of acceptance with its spectrum of a maximum and a minimum. We cannot escape this, but we have to

live accordingly! Ceaseless, conscious efforts are needed to break this chain. The purpose is to be free not only from the cycles of birth and death as dictated by the sanskaras, but even the fear of birth and death itself. If one must die, let it be a conscious, willing death, let us pass away peacefully to eternal freedom.

If science believes in the theory of the Big Bang, say 15-20 billion years ago, the Universe then was compact and tightly packed to appear like the human master cell, with all the future details imprinted therein, and it evolves accordingly. But science does not talk as to how it was conceived! It is not enough to say that it got reduced to that size -- if this repetition continues they resemble the chain of births and deaths of the individual human being. The aim and purpose of a human being taking birth is to break this chain and obtain moksha -- and in the meantime to work for inner evolution, relentlessly with ceaseless efforts.

Is the Universe aware to that extent? Is it working towards its inner evolution? Has it moksha in mind? It cannot be, that the mighty Universe is mechanical -- without mind and without its Atman!!

II(14). These seeds (sanskaras) produce pleasure or pain according to their originating cause being good or evil.

These seeds or imprinted potentialities have imprinted in them pleasure or pain as was experienced at the time of their creation in some previous birth or in this birth. This we call 'memory soaked in past emotions', whether good or evil. For instance, one person is afraid of heights and another is afraid of the sea. Perhaps what is imprinted is a painful death in a fatal fall or by drowning in the sea, when all efforts to save were of no avail. In like manner, pleasure and pain in every event are also imprinted. So too in this life one shall experience pleasure or pain to the same intensity and to that same proportion as one had experienced previously -- 'the originating cause being good or evil'.

This human 'structure of acceptance', which the shastras call sanskaras, rejects all that is not within its spectrum and is bounded on all sides by a particular level of avidya. To break this omnipotent fortress, one has

necessarily to upgrade inner awareness. Under the gaze of a high level of inner awareness, all obstacles crumble into dust and all things become known.

Does the Universe enforce on all that is within its bounds its karma and its avidya? If the poor little man is able to work for his inner evolution and ultimate moksha, is the Universe left standing with its head bowed in shame because it is not able to do so? Surely this could not be so. Or is the Universe, as Advaita says, a mere mayarupi body, not actually existing, but the cosmic mind and our individual mind being creative maya gives us the projected idea? And does this idea percolate down to our miserable life also?

II(15). To the illuminated man all existence (in the three worlds) is considered pain owing to the activities of the gunas. These activities are three-fold, producing consequences, anxieties and subliminal impressions.

Yoga is rhythm and balance in every way. No sooner one achieves it and maintains it, the three qualities will come to rhythm and balance -- it means one has become equal to Chittie itself! Then there is no need for a body/brain system in any of the three universes of Bhuh, Bhuvah and Svahah. The body/brain system merges into Chittie and the overpowering force of death is set aside. No more need one cry out at "the fate that punishes virtues with defeat, the tragedy that destroys long happiness." The sutra calls for practices leading to conscious death.

What is pleasure and happiness to the common person can be pain to the illuminated person. Why? If you pass soft cotton over the whole body, you will feel a pleasant feeling; but touch it to the open eye, however gently, and you will feel acute pain. An illuminated person is similarly different from the ordinary person everywhere.

The conditions in the higher stages of the three worlds, Bhuh, Bhuvah and Svahah, would appear like high heavens to different persons, and are referred to as such in the shastras. The highest, of course, is Indra's heaven. But to an illuminated person all life in all the three worlds is painful, because the activities of the gunas through their imbalance is everywhere and one can be caught in their play.

It is said, "As above, so below." A human being is a complex body made up of a physical body/brain system, an astral body/manas system and a mental body/buddhi system, viz. nirmanakaya, sambhogakaya and dharmakaya.

Surely, the great Universe is also as complex and so has Bhuh, Bhuvah and Svahah as its nirmanakaya, sambhogakaya and dharmakaya. It is also composed of the same three gunas, tamas, rajas and sattva, in uncountable permutations and combinations.

And it was said earlier that when the three gunas reach balance and rhythm, the outside coverings (kayas) melt into Chittie and so moksha is obtained. Is this also applicable to our mighty Universe? Or has the

Universe to wait, like the Buddha, till the last of the least has obtained moksha?

II(18). That which is experienced has three qualities: sattva, rajas and tamas (rhythm, mobility and inertia). It consists of the elements and the sense organs. The use of these produces experience and also eventual liberation.

The noteworthy part of this sutra is a pointer to II(15) earlier, the law as the Sage states, 'the use of these qualities produces experience and also eventual liberation'. What makes the difference between experience and liberation is high inner evolution. The greatest blessing a human being is given is that whilst living one's normal life one can, besides having experience, work towards eventual liberation.

The three qualities are always together. In a good person sattva may seem predominant, but rajas and tamas are also there to jointly balance it. In a so-called bad person tamas appears predominant, but rajas and sattva are also there to jointly balance it. In all cases the balancing energies appear not to be there, which is a misconception. That is why there is constant danger of a good person falling down (we are warned repeatedly about this possibility in the sutras), and there is hope and opportunity for a bad person to become good in this present life. The shastras have stories about such events. The three qualities only balance but without rhythm. Permutation and combinations of these three qualities, like those of the three basic colours, result in an infinity of shades. Each shade can be an affliction!

When the three qualities are in proper proportion and in rhythm and balance, that state in a person is called 'Pradhana' -- this is one's proper structure. But each person, each lower life, and each object can evolve only according to the individual structure or the texture of the three qualities that will permit accordingly.

To extend what the sutra talks about: is the Universe slowly working towards its moksha by creating black holes? Will the whole Universe be one large black hole some day? What is on the other side of death? What is the other end of a black hole -- new life or moksha?

II(19). The divisions of the gunas (or qualities of matter) are fourfold: the specific, the non-specific, the indicated and the untouchable.

There is no end or limit to the play of the gunas or the three qualities. It requires typically only three primary colours to create an endless range of colours to fill the whole universe. Go beyond all discussion of the gunas; rather create and maintain the rhythm and balance in them for 'eventual liberation'. Chittie is absolute balance and rhythm of these qualities, and though having them in infinite abundance it is yet free from their oppression, unlike in an individual. When we talk of internal peace we are just referring to the rhythm and balance of the qualities

within us.

The three complex body systems of the Universe -- Bhuh-Bhuvah-Svaha -- float in cosmic mind = cosmic maya. If our individual cosmic mind = individual cosmic maya can be set aside -- and Reality experienced -- the Universe and the cosmic mind are found not to exist at all. So in the mayarupi objective world and objective life, forget this talk of gunas, karmas, roots, pleasures and pain. Rise above all these and experience your real Self!

Book II Rearranged

Before go we further, our minds must be clear so that we know in what direction we have to travel and are not forced into any false direction by our cunning mind and stupid senses.

Cosmic mind = cosmic maya = individual cosmic mind = individual cosmic maya = individual maya creative mind, which deceives the processes of the brain into believing, and so making them more willing to accept, that only all that is experienced is true, and it adds pleasure at every point so that the brain processes remain outgoing and happy to do so.

But the Self indirectly helps the individual to awake to the Truth by introducing pain in some form every time the brain processes fully believe in the pleasures of the objects and indulge fully therein; because there is no other way to communicate, the individual is not capable of hearing or seeing. This pain that is felt can be called a kind of 'sparsha' from the Self to the self.

But in spite of these in-between painful experiences, the brain processes continue to be under the mind maya creative pressures and remain outgoing. This mind maya creative pressures enjoy an edge, an advantage, over the limits of pain sent by the Self because brain processes are fully dependent for experiencing the objective world only with the help of individual mind and with use of mind maya creative pressures.

How then can these brain processes be instructed so that they learn that mind maya creative pressures are false because they lead to an endless, goal-less road. And it is absolutely necessary that they learn this and turn back inward. If the brain processes can learn this convincingly, then they would break away, break their association with mind maya creative pressures.

Should this happen the brain processes will slow down automatically and in the silence and the slowing down that will ensue, there will be gaps during which the processes of conscious brain will experience 'something peaceful' never before known! At first it remains undefined, but will repeat and increase in duration! This 'something peaceful' can be called a kind of 'sparsha' of Self-Reality experienced by the conscious brain. The brain has enough experience of the sparsha of individual maya creative

mind, but the brain finds a distinct difference in this sparsha of this `something peaceful', always in-between during the gaps.

We have noted earlier that Self indirectly helps the individual to awake by bringing in pain whenever the brain processes fully believe in the pleasures of the objects and fully indulge. Herein lies the key! How is Self able to do this, or how is the brain able to experience pain sent by the Self in a manner of applying a break to indulgence and lack of rhythm? It means there is a possible line of communication direct between the Self and the brain and brain processes. It need not be a physical line or a biological connection -- it can be totally cordless.

If this line of communication is established, the individual mind maya creative pressures would weaken and grow less, and brain processes would be happy to receive this sparsha from the Self more often and more lasting. Whenever this should happen the individual will experience happiness unaccountable.

Actually, whenever this happens it is said that a condition of `no-mind' has been created, momentarily, so the shastras say. But we must remember that the individual mind, i.e. individual maya creative mind, on its own will not become no-mind -- it has to be made ineffective to be a no-mind state. It must be reduced to no-mind state by a positive rhythmic process.

The sadhaka is asked during meditation process time and again to force out the natural mind modifications of objects that come in during meditation and disturb the sadhaka. It is easier said than done. It happens innumerable times that the sadhaka fails. It is a privilege of the individual maya creative mind to hold the individual a slave, under its rule and fully bound. This is the slavery from which one is working for release, or moksha.

We consider this is a negative approach, like sweeping out darkness instead of bringing in light. The positive approach would be to establish the line of communication, a kind of sparsha of the Self to the brain processes directly, cordless.

It is also true that though the sadhaka, through a teacher or through good reading or hearing, comes to know that the outgoing tendency of the brain processes under individual mind maya creative pressures is false, yet he or she continues to remain bound because in such a situation the mind maya creative pressures are increased to keep the sadhaka enslaved -- what is known as accelerated karma. It is under such experiences that all sadhakas cry out for failing repeatedly. Most of them live under a feeling of guilt, that in spite of doing and of knowing what is right, one has failed, and this will happen a thousand times over!

So the urgent need of the hour is to establish a line of communication direct from the Self to the brain processes, a kind of sparsha, i.e. that experience of `something peaceful'.

If individual mind with maya creative pressures were the only force that

keeps the brain processes functioning under its control and nothing else, then there would have been no literature or any practices given out by a single person to prevent this outgoing experience of pleasure from the objects of senses. In that case the individual as well as the Universe would be doomed without hope.

But since Self alone is Reality, Self has the power (and enormously greater power) of guiding the brain processes much more than individual mind maya creative pressures, and those of the cosmic mind too -- provided the sadhaka 'sufficiently values' this kind of sparsha.

But for ages we have willingly accepted the negative sparsha of the individual mind maya creative pressures and have found comfort and pleasure in them, so where is the need of sparsha from the Self? That is our basic belief, a negative belief. But the saying goes, "When the pupil is ready, the Master appears" -- even from nowhere! So should an individual come to the conclusion that the mind maya creative pressures are false and totally wrong, and would sincerely welcome and await this, a kind of sparsha from Self, a line can be and is established for communication. This is done by the Self for the self.

But the individual must very sincerely come to this conclusion firmly. No compromise! The sadhaka must be intensely on fire. In all that one will do and experience, this thought must be kept uppermost: That in this objective world, it is mind maya creative pressures under which I live and from which I must break off. The promise of the self to the Self! This thought must be the ground and structure of our existence, and intensely to await the repeated sparsha from Self. This is the sadhana itself!

In the objective world of duality we have to use dualistic language upto a point. As long as body-brain-mind function, duality will be experienced, but with a clear understanding that it is experienced -- this awareness must dawn! We cannot physically destroy this link, it is enough that we are convinced it is all mayarupi and false at every step.

But once the inner link is established and this new sparsha is experienced, this 'something peaceful' is experienced repeatedly. The entire possibility of yoga abhyasa is thrown open without a book or an external teacher, because Ishvara is the Gurudeva -- the Self would be the teacher -- and the mind maya creative pressures -- even the cosmic mind itself -- will begin to withdraw and become less and less overpowering till the individual is totally free. And since it is identical with the unborn knowledge, it is called omniscient.

"It means that man is essentially spiritual; that in the most profound dimension of his being he is no longer the individual that he ordinarily takes himself to be. It is the realization of the potentialities of a human being."

This is the moment of truth, 'pratyahara' or detachment, and it will detach the brain processes from the oppression of the individual mind maya creative pressures. This is true detachment, and it will bring in true

vairagya automatically, being helped by the Self directly. And if you can maintain this sadhana the mind maya creative pressures will crumble to dust.

In one's sadhana, the sadhaka can be further helped by constant 3SRB, because the purpose and power of 3SRB is to mitigate the mind maya creative pressures. It is an automatic full time guard to maintain the new sparsha. On occasions breathing will even stop! This is the fourth way.

It is not necessary that we give up our normal life and obligations, but still living in this objective world build such spiritual muscles that cosmic mind itself will beat a retreat leaving one free, totally free. And day by day it will increase, until some day this kind of sparsha will engulf you and you will experience the Self, and it will amount to 'asparsha' though living in this objective world.

The Advaita Vedanta philosophy can only be lived -- we cannot talk about it!

I(34). The peace of the chitta (or thinking instrument) is also brought about by the regulation of the prana or life breath.

In the complex human structure, the only function we can control and bring to a state of rhythm is breathing. Rhythmic breathing has a sensitive and a subtle influence on prana intake and prana circulation in the psychic body, as well as on thinking -- the processes of the entire physical brain -- and on manas, the brain in the psychic body. 3SRB and phase practices I-IV will bring this about. This controlled and rhythmic breathing has a sensitive and subtle influence on the heart also: the pulse rate drops from 72 or more to 60 per minute permanently. Regulation of prana or life breath in the psychic body and rhythmic breathing in the physical body have reference to phase exercises and other higher practices.

'Is also brought about' suggests different options. It means that there are many methods of breath control normally known as pranayama. All pranayamas are breath control techniques to be performed consciously and hence are exercises which cannot be carried out for all 24 hours of the day. They can be practised for a maximum of, say, one hour for normal persons. If not done for all 24 hours, then for the remaining part of the day the peace of the chitta is lost. Please keep in mind that we are dealing with the conscious brain of man and there is nothing more sensitive and unpredictable in the whole universe -- it therefore requires an automatic full-time guard like 3SRB.

As the diaphragm pulsates in rhythm for breath intake, so does the heart pulsate in rhythm for blood circulation, and the perineum pulsate in rhythm for prana intake. If there is no rhythm in the diaphragm, there can be no rhythm in the heart and at the perineum. This is the state of the average person, and the result is that there is no rhythm in thought formation. Irregular and disconnected thoughts are formed and the subject of thought keeps on changing. It is the state of the confused and

wandering brain. To get reasonable control over these three functions leading to rhythm in thinking, the continuous practice of 3SRB is very necessary, besides the other exercises as stated.

I(35). The chitta can be trained to steadiness through those forms of concentration which have relation to the sense perceptions.

We often speak of 'sixth sense' or inspiration. The sixth sense is the moment (or flash) when the individual mind has separated from and is not involved with the brain processes, the modifications calm down and a message flashes through to the conscious registration centres. This may last for only a fraction of a moment, but it is enough. All of humanity's knowledge and progress, whether scientific or religious, has come from this sixth sense. In rare cases it may have been a controlled process, but in almost all cases it is not a controlled process, as the sutras wish to bring about. It normally comes and goes unawares. We now make it a conscious process.

The Sage is talking of just such controlled processes when he states that 'the chitta can be trained to steadiness' through some techniques of concentration, e.g., practices for upgrading of inner awareness. He mentions those techniques 'which have relation to', or are connected with, 'the sense perceptions', the early stages of which are inspiration and intuition. The five senses do not lead to either inspiration, intuition or perception, but this sixth sense, if trained, can bring in 'perception', i.e. one can see through or solve a problem or give a correct direction.

This sutra points to some psychic powers or the much extended senses of the psychic body. The primary body also has the five senses which are greatly extended, i.e. one can be aware of smell, touch, taste, sight, and hearing of a greater subtlety even from a great distance. When, through certain practices, one has synchronized the breathing of the physical body/brain system to the prana intake of psychic body/manas system to make one co-ordinated complex system, one can acquire and utilize the extended senses of the primary body. They are a result of proper rhythmic breathing and other exercises as stated.

The idea implied in the sutra is the concentration acquired to establish the sixth sense of perception which includes intuition and inspiration. When one lives with this sixth sense established, just as a normal person makes use of the five senses, life for this person is totally changed. Because with the establishing of this concentrative attitude leading to the sense of perception, breathing and thinking are enormously slow and rhythmic, the gaps between thoughts become larger, that 'something peaceful' is experienced more often, the structure of the individual changes for the better and so the sanskaras change for the better, and 'pain which is yet to come is warded away'.

I(37). The chitta is stabilized and rendered free from illusion as the lower nature is purified and no longer indulged in.

I(34-35-37) all point in different ways to the same goal or end. 'The lower nature is purified' through the cumulative effect of the refining practices and rhythmic breathing (3SRB) as in I(34), the practices for upgrading of inner awareness as in I(35), and the phase exercises. By 'illusion' is meant avidya -- being unaware of the need and effectiveness of all the practices mentioned above. 'No longer indulged in' points to a person's desireless state of mind. In the case of a yogi this state is so advanced that he virtually remains separate from his physical and psychic systems and remains as he is in reality.

This sutra is in continuation to I(35) above. If such changes as stated above are established in an individual, with the change in structure and sanskara the three gunas become more and more rhythmic, as such the earlier lower thoughts do not enter the individual's system, avidya is slowly but continuously reduced, and one's actions thus improve. The individual will not be the same again.

II(28). When the eight means or steps to yoga have been steadily practised, and when impurity has been overcome, enlightenment takes place leading upto full illumination.

This sutra spells out the goals of yoga abhyasa and the results obtained at the end of the yogi's journey.

Without achievement in yoga one remains under the spell of avidya. "Wheat being cooked by fire is modified into gruel, cakes, biscuits, bread, etc. It becomes very difficult for a person ignorant of these preparations to ascertain the real nature of wheat, of which these are the modifications. Similarly, through the modifications of mind it is very difficult for us to ascertain the real character of the Substance." The practice of yoga is the cause of separation of impurities. All the required practices and techniques have been given in this book and, if sincerely followed, will free one from all inner impurities.

The sadhana of yoga, i.e. the practice of yama-niyama, is not possible for the average person as thoughts not invited by the individual keep coming in. Asana and pranayama are also followed; normally these practices under hatha yoga abhyasa are spelt out in great details and do a lot of good. But for the average householder it is not possible. So continuous 3SRB -- the asana or posture of the brain/mind and rhythmic prana synchronization -- is carried out and, by practice, becomes one's natural brain/mind posture, alongside gaining control of prana also. Refer also I(34-35-37) earlier.

II(29). The eight means of yoga are: yama or the five commandments, niyama or the five rules, asana or posture (especially of the thinking instrument), pranayama or right control of life-force, pratyahara or abstraction, dharana or attention, dhyana or meditation, and samadhi or contemplation.

Only now does the Sage introduce the eight steps of yoga, because in view of all that has been explained earlier and in the absence of some preliminary study and practices, yama and niyama, the very first two steps, can neither be practised nor understood.

In this sutra, as in the entire Yoga Sutra, no particular pranayama nor any particular posture is suggested. Sage Patanjali is not concerned with body postures or various body breathing exercises, but insists on synchronizing breath to prana intake and synchronizing the processes of the brain to the processes of manas -- in short, total synchronization of the physical and psychic bodies with the brain and manas as one whole co-ordinated complex system. Till then nothing is possible, not even yama and niyama. That is why in the Yoga Sutra this sutra comes after much preliminary explanation.

The preliminary steps are four: yama, niyama, asana and pranayama. The fifth is pratyahara, a most important step. The higher steps are three: dharana, dhyana and samadhi (not to be translated, as normally done, as attention or concentration, meditation and contemplation).

The most important step in yoga abhyasa is pratyahara. The detachment must occur inwardly, as stated in the note, helped by asana and pranayama as stated in II(28) above. From this moment the onward progress of the sadhaka is assured till a further date when he receives psychic powers unasked for and he indulges in their use.

II(30). Harmlessness, truth to all beings, abstention from theft, from incontinence and from avarice, constitute yama or the five commandments.

The five commandments constituting yama are: harmlessness, truth to all beings, abstention from theft, from incontinence and from avarice. To say they are very difficult to fulfill is an understatement; even to understand this simple aphorism is very difficult. Can one truly practise harmlessness and truthfulness simultaneously? It is not possible -- if truth can harm it is not truth; if harmlessness demands untruth it is not harmlessness! Or is it so?!

For example, suppose that you are threatened by a gang of robbers to tell which way a marriage party had passed. If you comply and show the way, you have caused great injury and harm to innocent persons by your truthfulness, and so you have not practised harmlessness. And if, to prevent this, you do not comply, you have prevented great injury and loss but you have not practised truthfulness. So it is not easy to adhere to such vows. But the measure always should be: Am I harming someone who is innocent by speaking the truth?

But there is no need to take a vow for these practices. Once the structure and the sanskaras change and keep on changing for the better, it is possible to keep yama practices. The example given is to show that under

dharma-sankat, when either way it is difficult, one must use discretion. Yama and niyama cannot be lived automatically, one has to be very highly aware.

II(31). Yama (or the five commandments) constitutes the universal duty and is irrespective of race, place, time or emergency.

Yama constitutes universal duty, not only in our locality or country or our world, but in the universe at large, and permits no exceptional circumstances, viz. 'is irrespective of race, place, time and emergency'. Yama is not social functions or morality as for a particular society; it concerns the whole of humanity.

The sutra leaves no room whatsoever for any excuses. When faced with the threat of danger to the life of many innocent persons by thugs, as in the example above, is action on one's part that leads to loss to the thugs justified in such an emergency? Or does one practise truthfulness and refrain from action, allowing injury to innocent people? In practice, all these sutras raise subtle moral and relational issues and are to be understood with great care -- mere common sense or scholarly knowledge will not help.

II(32). Internal and external purification, contentment, fiery aspiration, spiritual reading and devotion to Ishvara constitute niyama (or the five rules of life).

Niyama, the five rules of life, includes internal and external purification, contentment and fiery aspiration -- one is on fire, the heat of efforts exceeding the heat at the core of the sun. Even iron and stone melt before such heat of sadhana. These are followed by spiritual reading, compared to which inspiration, intuition and perception appear insignificant and ineffectual, and finally devotion to Ishvara the Gurudeva.

At this stage, one has not yet known or seen Ishvara the Gurudeva. The sutra hints at advanced practices and when these practices culminate in experience of the inner Ishvara, adoration springs from the heart and mind for the real Gurudeva. In this journey, one first establishes communication with the psychic man within; then the inner and external man jointly have communication with Chittie and reach the stage of perception; finally bodies/brains/mind/Chittie are all set aside and direct communication is set up with Ishvara the Gurudeva -- that is the beginning of spiritual reading.

Niyama is, therefore, the crowning prize and effect of yoga abhyasa. It is the aim and end of yoga abhyasa. When this sutra is finally accomplished, the individual walks on earth like God incarnate. One in a billion who maintains the white hot heat and works without intermission, who is on fire and day in and day out works in this one direction, not losing sight even as the daily obligations are met, is one who will

finally achieve this. Our salutations to such a one, the Universe rejoices also.

What is the difference between niyama here and the earlier yama? Yama is moral and prohibitive, while niyama is disciplinary and requires yoga sadhana and practices. A clean moral life, a sound moral foundation, is a very necessary prerequisite in yoga and the first step is laid down in yama, whilst niyama lays down the practices for discipline leading to purification of the various vehicles -- penance, study, purification, etc.

The crowning glory is the gift of spiritual reading. Perception which is better than intuition and inspiration, can read Nature's nebulous patterns, normally invisible to the normal eyes. Spiritual reading can read what Nature may create a million years later from the nebulous patterns. Time and space are helpless before the gaze of spiritual reading. But this gift arises from devotion to Ishvara. In the practices it is shown how at a later stage after practicing earlier steps one calls upon one's own Ishvara the Gurudeva -- the Transcendental Master. After years, or perhaps after many lives, of practice at the feet of such a Guru, one receives the gift of spiritual reading. It is Atman-shakti and not psychic powers, and can never be used wrongly.

II(33). When thoughts which are contrary to yoga are present, there should be the cultivation of their opposite.

"Ishvara is not an entity to be pleased by flattery." It is human to be assailed by 'thoughts which are contrary to yoga'. At that time, when our body/brain system is suddenly assaulted and such thoughts demand their pound of flesh, how are we to react? This happens so suddenly that one has no time to have contrary thoughts in that instant. And what is the use of bringing in contrary thoughts after the harmful thoughts have already assailed us? There will be times when our karma will suddenly bring about tidal waves of wrong emotions and force us to do things we would not do. We have to be ready by sincere daily sadhana to meet such eventuality.

There are two ways by which we can guard ourselves against such sudden attacks: (1) By checking our drifts often, we find certain dominant tendencies in our thoughts and we practise the appropriate corrective exercise as preventive measures. (2) According to Nature's law, rhythmic breathing takes care of thinking and keeps it rhythmic and steady. Let us therefore impose 3SRB on ourselves for all 24 hours to be safe and protected from such sudden assaults.

Of course, this is mere advice and tells why corrective exercises, the ones applicable to one's self, are necessary. But one must take the total sadhana seriously.

II(34). Thoughts that are contrary to yoga are: harmfulness, falsehood, theft, incontinence and avarice, whether committed personally, caused to be committed or approved of, whether arising from avarice, anger or

ignorance; whether slight in doing, middling or great. These result always in excessive pain and ignorance. For this reason, the contrary thoughts must be cultivated.

In this complete sutra, the Sage expresses beautifully how to handle 'thoughts contrary to yoga', implying thereby that yoga is the right, rhythmic way of life and any thought that jars this rhythm must be a wrong thought. Thoughts of harmfulness, falsehood, theft, incontinence, and avarice are contrary to yoga and they are further denounced as 'whether committed personally, caused to be committed or approved of, whether arising from avarice, anger or ignorance, whether slight in doing, middling or great'. Thus all the various thoughts that are contrary to the rhythmic life of the sadhaka, and under all conditions, are addressed.

Improper thoughts and emotions lead to improper actions, the instrument of which may be one's own self or another. The Buddha hath said: "Inaction in a deed of mercy is action in a deadly sin." The result invariably is excessive pain. For this reason, inculcating contrary thoughts as per method, i.e. the corrective practices as given in the appendix, is always essential and should be cultivated. They are preventive and, in the long run, protective.

II(35). In the presence of him who has perfected harmlessness, all enmity ceases.

To maintain harmlessness (ahimsa) is not easy, especially under provocation. When one is strong, then ahimsa has virtue; if one is weak, it is only a cover. Mere preaching of ahimsa, or non-violence, can only lead to great himsa or violence. In the country of Sri Rama and in our modern days, Mahatma Gandhiji, we see unprecedented violence throughout the country. Unless ahimsa, has seeped into every pore of the body and in every cell of the complex structure of the human body/brain system, enmity will not cease. This is vividly portrayed in 'Light on the Path' by M. C.: "Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters, it must have lost the power to wound." These lines hint at something beyond himsa or physical aggression.

The country that lives by slogans will fall because of slogans. Ahimsa and ekta, non-violence and unity, are slogans and greater use of such slogans will only bring about himsa, or violence, and total break-up, which we notice increasing daily in our country till one day like a volcano it will burst upon us all.

The need is practice, not preaching. The infant growing into a child must be totally inspired into non-violence, to accept in defence. All human beings are one and same. Religion and caste must be set aside if they breed violence and disunity within the country as a whole and our country as a part of the whole world. From preaching alone, Gandhiji, Indira Gandhi and Rajiv Gandhi died of himsa -- Gandhiji by one bullet, Indiraji by more than thirty bullets, and Rajiv by a bomb. Stop preaching, and start

practicing and living.

All the abstentions stated in the various sutras are to be totally adhered to.

II(36). When truth to all beings is perfected, the effectiveness of his words and acts is immediately to be seen.

Truth has great strength. Let us here recount the story of Yudhisthira's 'half-lie' to Dronacharya which cost the latter his life. The teacher questioned, 'Dear Yudhisthira, your wealth is truth; is Ashwatthama dead?' To this, Yudhisthira's reply was, 'It is true that Ashwatthama is dead.' In his mind he may have had the vision of the elephant Ashwatthama whom he had seen as dead. What he did convey was entirely different. Was it his desire, in this battle which was fought to finally let truth triumph, that made him act so?

It is true that Yudhisthira was called Dharma Raja, but was not winning the war more important to him? Would not adharma triumph if his side lost the war? His discretion decided that though it was wrong in this particular case, in the greater destiny of Bharat it was necessary. Vows bring in such dharma-sankat, when discretion with care is essential.

II(37). When abstention from theft is perfected, the yogi can have whatever he desires.

Theft is relative on all planes of existence -- some can be honest for small gains, some for larger gains, some are honestly able to discard the three worlds, Bhuh, Bhuvah and Svahah, and some are honest in their thoughts and even in their dreams. Here all manner of theft is included, under all circumstance. If abstention from all levels of theft is perfected, all sorts of riches fall into one's lap, so the sutra says.

II(38). By abstention from incontinence, creative energy is acquired.

We have already mentioned about sex and the misunderstood term 'brahmacharya' in the exposition. Not to indulge in sex and thus preserve this vital force does help in building up great creative energy. Nevertheless marriage and the life of a householder is very essential for the practice of yoga. Physical muscles are developed against resistance offered by springs and weights. Similarly, sansara provides all the resistance required to develop spiritual muscles. But even a slight indulgence is out of question -- only as duty to God and Nature, to allow good souls to be born and guided from birth, is this permitted.

By Nature and by God's intention, a human being is so created that from the moment of birth two celestial functions take place within: (1) fusion at muladhara and (2) fission at swadhithana. Such are these processes

that science after 50,000 years of technical advance will not be able to accomplish. These celestial functions between them create the energies of life, awareness, will and the energy of the essence of consciousness.

The energies of life, awareness and will, by stages and through steady progress of the sadhaka become divine energies, and the energy of the essence of consciousness change from third grade to first grade and divine. Then their combination, the accumulated results, in what is mistakenly called kundalini shakti.

The refining takes hundreds of lifetimes of a sincere sadhaka -- after that the energy accumulates drop by drop after long periods. Then in one particular life when it has accumulated enough, its pressure will make it rise in the central spinal channel, the sushumna, -- it will clean one chakra after another and will finally reach bindu. Then and only then one becomes a yogi and even a mahayogi in the right sense of the word. Till then all the practices given in the book remain just practices.

II(39). When abstention from avarice is perfected, there comes an understanding of the law of rebirth.

Like theft in II(37) above, avarice is relative can be very subtle. It can enter our house by the back door before we are aware and before we find ourselves we have trespassed mentally.

We have observed in the foregoing sutras how the disciple perfects himself. First come the corrective exercises for thoughts which are contrary to yoga. Then come the firm achievement of harmlessness, followed by abstention from theft, from incontinence, and finally avarice. This total and cumulative effect then brings the disciple the power to know and understand the aspects of life, i.e. birth and death. However, at this stage the disciple must continue the many practices and techniques shown in the book.

As with other vows, this too is a difficult vow. We understand the meaning of avarice in a different way: in the competitiveness of excellence, if this enters the mind one fails to excel.

II(40). Internal and external purification produces aversion for (or desire to be free from) form, both one's own and all forms in the three worlds.

'Internal purification' automatically leads to external purification, though the contrary is not possible. When internal purification by various practices and means already suggested is brought about, one no longer wishes to take a form, i.e. have an existence in any of the three worlds. Form is necessary only as long as internal purification has not been established; this applies even to existence in the sixth and seventh sub-stages of Svahah, which are Indra's high heaven.

The `aversion for form' in the translation of the sutra should never come in. Forms -- body/mind, whether physical, astral or mental -- are mere celestial temples for the highest god within, Ishvara the Gurudeva, that is but Satyam. But one does get a feeling to be free from all the three possible forms and one does expect moksha, release or final freedom, from all the three universes.

II(41). Through purification comes also a quiet spirit, concentration, conquest of the organs, and ability to see the Self.

While II(40) introduces internal purification, II(41) spells out the results therefrom, benefits which come unasked for. Sattva shuddhi is mental purity or mental integrity -- the balancing of the gunas (especially tamas and rajas by sattva), and the control of the senses brings about worthiness to be able to see and know Ishvara. But for such an outcome to materialize, one must establish not only internal purification but also the various communication links between the external man and the internal man, with Chittie, and then with Ishvara the Gurudeva within. Only then is all that is stated here possible.

II(42). As a result of contentment bliss is achieved.

Only now, at this later stage, does the Sage talk of `bliss'; previously he had described mental states as either `painful or not painful' only. Unless one experiences bliss one remains blissfully unaware of it! But the `contentment' talked about here is not to be mistaken for the spineless attitude of one who would do nothing. Rather, to accept smilingly whatever comes our way and after doing our very best is contentment.

Contentment is not to be taken in its normal sense here. When the kingdom of Indra is set aside, when power over the whole of Brahmanda is set aside, such contentment is talked about here. Referring to II(41) earlier, only when Reality, the Atman, Self, Satyam, is experienced, and no maya creative forms or powers are wanted, does true contentment set in.

II(43). Through fiery aspiration and through the removal of all impurity, comes the perfecting of the bodily powers and of the senses.

`Fiery aspiration' is beyond the scope of practically all of us. Even the core of the Sun would be a cool area in comparison to the spiritual fire that engulfs a sadhaka, as II(32) says. Those very rare persons who reach this height of performance achieve internal purity, i.e. all avidya is washed away. The sutra describes the evolving body/brain system which, as it comes closer to achieving pure awareness, acquires the mighty powers of Chittie itself, quite naturally and unasked for. But now, one does not even entertain the idea of using them.

II(46). The posture assumed must be steady and easy.

This seemingly uncomplicated posture of the thinking instrument is effortless and seems to be a gift from highest God. But it is something which the ardent student has worked for most sincerely and finally achieved. This posture of meditative attitude that lasts and lasts and is not disturbed even by death (for only then is it conscious death), this posture of the mind, manas and buddhi goes on, experiencing unconcerned whatever takes place between one death and the next birth when once again the new formed brain, manas and buddhi (as per refined sanskaras and structure) takes a conscious birth -- the last before moksha -- wise to the cosmic maya creative forces and therefore remaining unaffected.

II(47). Steadiness and ease of posture is to be achieved through persistent slight effort and through concentration of the thinking instrument (chitta) upon the Infinite.

Refer II(46). It is not a particular posture of sitting in meditation, as most sadhakas think or know about. The 'posture' referred to is not to be found in any of the 84 major asanas of hatha yoga. The clarification suggested in the phrases, 'persistent slight effort' and 'concentrating the chitta upon the Infinite', speak of only one posture, viz. the steady, calm posture of the thinking instrument. In our present-day language it amounts to 'meditative attitude'. In asana, perfection is achieved when the body is held steady and unmoving in a particular asana for some length of time. Similarly the steady and unmoving mind is the perfection of mind posture. For Sage Patanjali deals only with mind and its modifications.

II(48). When this is achieved, the pairs of opposites no longer limit.

All life is lived according to the assaults of the pairs of the opposites. It is a bondage from which one is not free till the correct posture of the thinking instrument is finally achieved. From II(46) and II(47) it is obvious that a steady and calm chitta has no need of oscillations into the past or the future, so the pairs of opposites all cease to prevail.

Now the true meaning of posture is brought out. It is the meditative attitude, that is not disturbed by wind, water or storms of emotions, or gain or loss of all precious possessions -- because the one and only true possession, Satyam, is gifted.

II(49). When right posture (asana) has been attained there follows right control of prana and proper inspiration and expiration of breath.

The finest statement of all the sutras! When II(46-47-48) have been achieved, it has a direct influence on our breathing -- wrong breathing is slowly converted into right rhythmic breathing, together with synchronization of breath to prana intake in the psychic body. This works both ways, the rhythmic breath calms the chitta and a calm chitta corrects breath and makes it rhythmic.

From the outset we have stated that the primary or inner body/manas system is the inner subtle man, also described in yoga as pranamayakosha. The complex human being is a combination of the physical body/brain and psychic body/manas systems, and the two should be synchronized, as also the rhythmic breath intake with the prana intake. This is the principle behind 3SRB.

According to Sage Patanjali, proper synchronization of rhythmic breath to prana brings about correct posture of the mind and makes it steady, or a steady posture of the mind brings about synchronization of rhythmic breath to prana. This is borne out by the many practices given in the book. The final pranayama is complete stoppage of breath, whether internal or external, while revolutions of prana continue!

The Sage emphasizes the breath and prana synchronization. But what is more important is the posture leading to meditative attitude. This meditative attitude will be simultaneous with breath and prana synchronization. At first the periods will be shorter and the meditative attitude will be broken for a while and will come again, but ultimately it will be there all the waking hours, leading to conscious sleep.

II(50). Right control of prana (or the life-force) is external, internal or motionless; it is subject to place, time and number and is also protracted or brief.

In this sutra, the Sage alludes to rhythmic breath (3SRB), synchronization of breath to prana, phase and sub-phase practices, along with the various in-between steps of breathing practices. In practising all of these, one finds that breath is external, prana is internal or motionless as it were, and for both there is reference to particular place, timing and number -- whether short or long, fast or slow, etc.

But keeping in mind II(49) -- synchronization simultaneous with meditative attitude -- something else will take place. The breath will stop and prana will remain bottled within the astral primary body temporarily. It is not a passing out, but in absolute awareness, the state of Turiya will be experienced. External breath and internal prana will stop. It will be for a few moments only, but so exhilarating that nothing like it was experienced ever before.

II(54). Abstraction (or pratyahara) is the subjugation (calming) of the senses by the thinking principle and their withdrawal from that which has hitherto been their object.

It is not really possible to explain such experiences as are stated in this and other sutras. As in I(15), this sutra talks of detachment without detaching, 'freedom from longing of all objects of desire', without the external show of running away from them. It talks of detaching the primary

body from the secondary body by practice and method. Only when this detachment is practised consciously does one experience the inner primary body as separate and distinct; until then there is only a mental concept of the inner man. Awareness that is sufficiently upgraded results in awareness in sleep and conscious out-of-body experiences are undertaken. It is neither accidental nor a psychic adventure. Such practices are done under the guidance of a Master to avoid great danger.

The reader's attention is drawn to the term 'thinking principle'. Just as there is a difference between sense organs (say, a wire) and senses (the electricity in the wire), likewise the difference between thinking instrument and thinking principle should be understood. The fore brain, or conscious brain, with its four centres I-E-S-M in the registration area, together with the rear brain, which has memory pools shallow and deep, constitute the thinking instrument. The incoming impulses coupling with memory patterns soaked in past experienced emotions form the thinking principle. The former is the equivalent of a sense organ and the latter is analogous to a sense.

So in pratyahara, we must first learn to consciously separate, or not allow to come together, the thinking instrument and the thinking principle, thus making the thinking instrument incapable of functioning whenever we desire, i.e. at will. At this stage the sadhaka if he has progressed so far will and can see with his developed psychic vision the patterns both of incoming impulses and identical memory patterns, and can shut the normal passage at taluka, thus not allowing thoughts to be formed in the registration area and can remain in meditative attitude.

II(55). As a result of these means there follows the complete subjugation of the sense organs.

Having proceeded this far, pratyahara, dharana and dhyana are to be practised under the guidance of Ishvara the Gurudeva, and internal peace is now assured.

The sense organs and senses depend on the brain to register or 'want' them. If the brain does not want them the sense organs and senses are rendered impotent. It is often seen that when one is unwell or emotionally upset, then one's favourite tunes or favourite food no longer hold any attraction. This suggests that even in the case of ordinary persons whenever the brain does not want to register, all the five sense organs with their senses are rendered impotent. The ardent and sincere aspirant consciously brings about this state by the techniques of yoga. So there is no need to inhibit each sense organ separately as this is a wrong method.

III(9). The sequence of mental states (of the thinking instrument) is as follows: the brain reacts to that which is seen; then follows the moment of brain control. Then ensues a moment wherein the chitta (mind stuff) responds to both these factors. Finally these pass away and the perceiving consciousness has full sway.

The Sage explains how automatic reflex action to the incoming impulses loaded and abetted by memory soaked in past emotions is slowly converted into response. Only when one reaches the stage 3b is this sequence broken. At stage 3a one experiences a slight pause before one reacts -- one is about to practise response.

It should be noted that both the brain and individual mind can work towards bondage as well as towards moksha. Their natural inclination, at the present level of evolution of the human race, is towards bondage. But individuals are free to work towards moksha. To help the brain and individual mind work towards either moksha or bondage, the body/brain system is equipped with two sets of nervous systems. One, the sympathetic nervous system, is active because the present inclination of the brain and individual mind is towards bondage -- it is outgoing and seeks pleasures to satisfy desires of all kinds.

The other, which at the present level of evolution of the human race is nearly dormant, is the parasympathetic system. It has both efferent and afferent nerve fibres to excite if necessary and inhibit if necessary. There is no special effort required for this. It is the nervous system of later days for humanity. This parasympathetic nervous system can be made fully operative and active through proper practices. Once the brain and individual mind are thus adequately equipped, it is easier and more natural to move towards moksha. There is no need to inhibit or suppress each unwanted emotion and outgoing tendency.

It is a general statement in the exposition of this sutra. If the parasympathetic system is fully operative and has the desired effects on the working of the sympathetic system, it will not amount to moksha but will make it easier. It will make life a little more smoother. The tidal waves of negative emotions, instead of being six or seven meters high and washing away all the good intentions of the sadhaka, will be two or three meters high and may yet partially wash away all the good intentions of the sadhaka. But over some lifetimes the tidal waves will reduce to small harmless waves. And if simultaneously the sadhaka were to put in intense efforts in his sadhana there are chances of quicker results.

III(10). Through the cultivation of this habit of the chitta there will eventually occur a steadiness of spiritual perception.

As stated in III(9) above, once this nervous system is regenerated from its dormant state (many call this kundalini shakti, but that is not true), day by day greater automatic control will flow and steadiness, at first, of the thinking instrument, i.e. the mental posture, is achieved. Once this is achieved, spiritual perception will follow.

Let it be clear that this other system has no magic in it. It makes the life of the sadhaka a little more smooth. The way is long and dark, and the intense efforts will create their own luminosity to guide the sadhaka. Besides, the efforts should be methodical and under guidance.

III(11). The establishing of this habit and the restraining of the mind (calming of the thinking instrument) from its thought-form-making tendency, results eventually in the constant power to contemplate.

The posture described in the previous two sutras and in diagram 3a is to be cultivated with care and proper methods, and proper results will follow. This habit is established over a period of time and the chitta becomes steadier.

This sutra goes beyond the possibilities talked about in III(9) and III(10). This is a state where the thinking instrument and the thinking principle are not allowed to come together, i.e. the incoming impulses no longer meet identical memory patterns soaked in emotions experienced in the past which colour the present thinking. Refer to the diagrams 3a and 3b and note the definite change. Diagram 3a represents sutras III(9-10), while diagram 3b represents III(11). Thus the I-E-S-M centres in the registration area are unable to function if the thinking principle is thus distorted, the 'thought-form-making tendency' is disrupted. So with the thinking instrument thus totally calmed down the meditative attitude becomes natural to the individual.

This sutra III(11) is a few hundred lifetimes later than III(9) and the later III(10). But if the efforts are continuous life after life, the results have to follow. The result is a calm thinking instrument and the beginning of the establishment of the meditative attitude. The sadhaka is doing enough sincerely to draw the attention of the right Guru, Ishvara.

III(46). Symmetry of form, beauty of colour, strength and the compactness of the diamond constitute bodily perfection.

When the chitta is steady and thought-formation is refined, the body too becomes refined -- it tends towards being healthier and more compact irrespective of age. The Sage now describes a perfectly healthy body: its form has symmetry, the skin is clear of all blemish, the tissues and muscles are firm like a diamond. And like the diamond, it is a product of many million years of inner evolution. It also means mastery of the pancha bhutas (the five elements), control over the three gunas and acquiring the eight siddhis.

The exposition seems to be promising much more than actually earned. The body, after III(9-10-11), is now indeed a jewel product like the diamond -- but all diamonds are not flawless! When the sadhaka becomes the flawless diamond, he or she will be able to have a peaceful (or natural) control over the elements within the body, the gunas will tend more and more towards balance and rhythm, and the sadhaka may acquire some siddhis.

The last is not something to be happy about, for siddhis are dangerous to maintain, like a fully loaded revolver, and the temptation to find an excuse to use them is constant.

IV(2). The transfer of consciousness from a lower vehicle into a higher is part of the great creative and evolutionary process (Nature's process).

The inner evolution, i.e. upgrading of inner awareness through constant endeavour, brings about an increased vibrational tone which requires a more cultivated and more sophisticated form. This is the law of nature and it happens to be 'part of the great creative and evolutionary process'. Unlike science today which notes improved forms over millions of years, the Hindu thought has always been directed towards inner evolution and how best it can be hastened.

'Jatyantara' means transformation into another class of the same species, for Sage Patanjali talks only of the human mind and human beings. In a later sutra, He says that though the form may be similar, the inner evolution may be on a different scale or level. This is also true of every species of lower life, both flora and fauna.

A lower and a higher vehicle implies long and continuous unceasing efforts on the part of the sadhaka. In the lower lives, of animals and birds, evolution, though unconscious, is a need created by the environment, and many important changes take place; hence the sutra says, 'is part of the great creative and evolutionary process'. So whether unconsciously in the case of other life species, and very much consciously in the case of human being, evolution is continuous and ceaseless.

IV(7). The activities of the liberated soul are free from the pairs of opposites. Those of other people are of three kinds.

When awareness is on the way to becoming pure awareness, i.e. inner evolution has taken place to an appreciable degree, oscillations into the past and future subside. Earlier we had considered the vibrations of a metal tuning fork. In like manner, if the thinking instrument is agitated, i.e. if the qualities are out of rhythm and balance, this sensitive instrument of Nature (the finest creation in the universe) takes time to settle down again provided fresh agitation is not caused. If the thinking principle is disrupted, the thinking instrument is not able to function as normal. So the higher intuition and perception replace ordinary human thinking, as given in III(11). With this comes freedom from the bondage of the pairs of opposites which is a characteristic of common human thinking. This is unfortunately not so in the case of other people for whom the pairs of opposite still prevail and the three qualities remain in a state of turmoil, out of rhythm and balance. Try to work towards being free from the bondage of the pairs of opposites and you will realize what an achievement it is.

Changing the state of the thinking instrument means so many other things also change -- first the rate of thought-form-making reduces, secondly the texture and refinement changes, thirdly there are more and more gaps between each thought through which we experience 'something peaceful'

in-between the gaps. Slowly it leads to pratyahara and to meditative attitude which sets aside the need of daily dharana and dhyana practices. In short, karma itself changes.

IV(8). From these three kinds of karma emerge those forms which are necessary for the fruition of the effects.

Depending on three basic types of thinking associated with the Intellectual (I), Emotional (E) and Sex (S) centres, and depending on their final intensities, three types of karma will result; they in turn will lead to three types of karma visiting the individual. They are immediate karma, distant karma and original karma. Each in turn will need a particular type of form (a body/brain system), a particular type of family background, and other accompanying aspects for their fulfillment. So if we are born with certain deficiencies and/or defects, it is simply due to the final state of intensities of our I-E-S centres, and only we ourselves are fully responsible for the conditions of our future birth.

"Thence ... from the threefold karma ... proceed such residual potencies (memory) competent to bring about the fruition of those actions alone." Residual potencies -- memory, sanskaras, the structure of acceptance -- are the cause that properly determine, as per Nature's law, the type of body/brain system one will be born with, as well as the spectrum of the structure of acceptance within which only one can act, no more and no less.

All this, though correct fact, is rather severe, so Nature's silver lining must also be stated. Refer IV(7). Karma itself changes -- the structure, the sanskaras, the spectrum, all change -- if efforts are put in diligently. Each sutra shows the progress of the sadhaka, the future is becoming more promising.

IV(10). Desire to live being eternal, these mind-created forms are without known beginning.

No one of course knows, or has a count of, the number of one's births so far or when this cycle of birth and death started, nor how long it will continue, perhaps even endlessly. But we can surely work consciously to bring an end to this cycle of birth and death. The steps in this work have been laid out before us: heal the psychic nature, calm the chitta, and establish communication first with Chittie and later with Ishvara, the Gurudeva within.

The shastras say that in the beginning things were very subtle and formless; only nebulous pattern existed and were imprinted in space-time (Chittie). Only slowly did Existence become more and more opaque and material so that it could be registered by the senses. But there is no talk of 'chaos' -- order was always the byword, for the universe followed the imprinted patterns. According to the shastras, involution was an unwinding process wherein the universe was expanding, and now, in

evolution, it is in the process of rewinding. Now this dense and opaque universe is going back towards a more and more subtle state, as was at the beginning. If we understand that involution has preceded the present evolution, i.e. the winding up process is now following the earlier unwinding process, we infer that we have been born innumerable times by now and have collected a large enough load of karma. The winding up process will be equally long if we go by natural law. If we bring in techniques of yoga this can be hastened.

There is no known beginning to anything in Nature. How many times the Universe with its complex structure has been winding and unwinding, each movement over billions of years, and for how long each individual must be winding and unwinding over the last billions of years -- there is no count.

But the fear of losing one's identity makes all life hang on to the desire to live. We have known from earlier that cosmic mind = cosmic maya and individual cosmic mind is individual cosmic maya creative pressures. Few there be who have made themselves free from such enormous pressures.
But it has been done and can be done!

IV(11). These forms are created and held together through desire, the basic cause, personality, the effective result, mental vitality or the will to live, and the support of the outward going life; when these cease to attract, then the forms cease likewise to be.

Birth is the result of a prior cause -- intense desire to live. One form becomes the cause of a subsequent form and one life the cause of a subsequent life. If, however, attraction to sense objects is brought to an end, when one outgoing life does not crave for another incoming life, the desire for life and living slows down and ultimately ceases -- there is then no need for further life and form. But first the desire to die consciously must arise and practices to that effect must be undertaken.

We have said above, '... when one outgoing life does not crave for another incoming life, etc.' Today the position may be that one does not know which outgoing breath will not be followed by an incoming breath. Slowly it happens that one does not want an incoming breath to follow an outgoing breath. And so the desire to die consciously and not want another incoming life also arrives. The chapter is then over.

Book III Rearranged

I(21). The attainment of spiritual consciousness is rapid for those whose will is intensely alive.

This sutra points to those who begin yoga from a very early and tender

age. Such persons not only reap the fruits of their earlier hard work in previous lives but are intent and serious to reach moksha in this. Their absorption is intense, their non-attachment is natural, they begin as advanced disciples or as those who have arrived. The others begin somewhere, somehow in life. They have to understand yama and practise it. They are sometimes keen and more often weak in their pursuits.

The Sage has accepted some disciples for final moksha. Even from these hardly one will finally reach the goal. The requirements are of a very high standard. He is trying to goad them further.

I(22). Those who employ the will likewise differ, for its use may be intense, moderate or gentle. In respect to the attainment of true spiritual consciousness there is yet another way.

These lines apply to those who seek right or wrong type of knowledge on the path and those who find no progress on the path. At first it calls for awareness of conscious progress. Depending on the individual's sanskaras (see IV(8) in Book II rearranged), right or wrong, that kind of knowledge to progress on the path will come one's way and accordingly that branch of yoga abhyasa will be followed.

Many approach the path out of fear or frustration, some enter the path when all goes wrong, and some pursue it for psychic adventures and powers only. But this path is meant for those who are keen on taking it up early in life, when life is enjoyable, happily to march on without caring for psychic powers. Such persons will gain right knowledge and others will gain the type of guidance they deserve. In all cases, progress will depend on the intensity of efforts and whether the object of attainment is 'sufficiently valued'.

The 'another way' alluded to is for selected disciples only and passed on by word of mouth. It means that in the objective world most of us are trying out different sadhanas, but when the fourth state (which is not an extension of the three known states, viz. awake, sleep and dream) is known, the only real state -- Turiya, Reality, Satyam, when the disciple and Guru become one -- such an experience for these rare disciples is the 'another way', the final blessing of Guru to disciple.

I(42). When the perceiver blends the word, the idea (or meaning) and the object, this is called the mental condition of judicial reasoning.

When knowledge is based on words, it is called judicial reasoning (savitarka). "There the suppositional thought transformation is mixed up with the option of word, object and idea (and could be indistinct)." Such judicial reasoning is the highest form of objective intellectual activity possible in the objective world, but it is still inferior to other forms of knowing which are described below.

Brain and involved mind cannot perceive. But if the mind is a catalyst for

even a moment, i.e. not involved with the processes of the conscious brain, the individual mind can perceive. In such rare moments, what and how does the individual mind perceive? It could be just inspiration, more rarely it could be intuition, and in extreme cases it could be momentary perceiving, which finds no parallel in the objective world. It sees through an object, a word, a meaning, a purpose, all together. The sutra begins with the word 'perceiver' and the important word here is 'blends' -- the word, the idea and the object are no more separate, they are blended into one, and hence the perceiver 'perceives'. If not blended, it remains judicial reasoning.

I(43). Perception without judicial reasoning (or intuition) is arrived at when the memory no longer holds control, the word and the object are transcended, and only the idea is present.

As the sadhaka is making progress he comes to perception, setting aside and transcending judicial reasoning (refer I(42) earlier). For direct perception (nirvitarka) without judicial reasoning, one has proceeded from stage 3a to 3b. The difference here is that in the best of judicial reasoning, memory pours in and every thought is affected by it. This is natural law. But in stage 3b, memory, which ever prevents perception or even intuition, is shut off or bypassed as shown in the diagram. By practices and methods, the side passages of the brain are cleared and incoming impulses no longer go over the memory pools. This adds value inasmuch as past emotional and intellectual debris is kept out. The purpose at hand is grasped and understood clearly without its interference, however hidden and wrapped in confusing words. This sutra still deals with conditions in objective world.

I(44). The same two processes of concentration, with and without judicial action of the mind (the thinking instrument), can be applied also to things subtle.

The sadhaka is making further progress. In this intermediate state 3a and going towards the more advanced stage 3b, there are more and more frequent moments of inspiration. But as long as periods of objective judicial reasoning periods come in, the higher stage 3b is prevented as memory continues to interfere.

"... There is the idea with many people that spiritual absorption is a thing which cannot be had at all times. It comes only at the time of prayer or meditation; it goes back again when the prayer is over. But in reality it is not the case." How very true! Perception without judicial reasoning leads to 'meditative attitude' -- others have called it "spiritual absorption" -- which should form part of one's life and living; it should not be absent for a moment.

II(1). The yoga of action, leading to union with the soul, is fiery

aspiration, spiritual reading and devotion to Ishvara.

By this time, one has succeeded in establishing communication with the psychic body and manas, and together with the external man the entire complex human structure establishes communication with Chittie, with individual mind remaining only as a catalyst. Penance, tapas, purification and refining are the thoughts expressed here. Inner impurities hidden inside each cell of the body/brain system are to be removed. Purificatory measures are most essential. (Refer to the practices in Appendix I and at the end of each rearranged book.)

The person is now ready to communicate with Ishvara, the Gurudeva within. But it is not an easy task. The important functions of niyama are now most needed. Sincere and prolonged practices have brought about the quality of spiritual reading as a constant application in life. The very first glimpse of Ishvara the Gurudeva, is enough to create a deep-seated devotion. "How may one with an outgoing mind become also possessed of yoga. Ishvara pranidhana means habituating of the mind to feel the omnipresence of the Divine Principle." But at this stage it is not possible to call upon Ishvara to take on an external form of Gurudeva and learn at the feet of the Transcendental Master.

In II(32) we were given the definition of niyama, and we had noted internal and external purification and contentment therein. We had stated that niyama is the crowning glory, the prize and gift and effect of total yoga abhyasa. Now at this stage the sadhaka is about to get the gift of spiritual reading in response to his or her ceaseless one-pointed practices.

Spiritual reading, as explained earlier, is the only means whereby the glimpse of the Divine Fragment, or Divine Presence, can be had. By continued practices and further progress, Ishvara pranidhana will take place. Later the sadhaka will be taught how to call upon the inner Divine Presence -- then it will happen, the greatest, finest moment of grace in the life of the sadhaka, the reward unasked for.

II(2). The aim of these three is to bring about soul vision and to eliminate obstructions.

When all of niyama is fully established, the disciple is truly no longer the same person. All obstructions are eliminated and the vision of the inner Ishvara is uppermost at all times. The only teacher is Ishvara the Gurudeva. The body/brain system with individual mind must surrender, but with love and adoration, to this greatest of teachers. It is, however, still the stage of visualizing and not experiencing Ishvara; the disciple has yet not learnt to call upon Ishvara to take on an actual form as Gurudeva.

This sutra is the continuation of the earlier one. Still the Sage is of the opinion that though the mind becomes no-mind off and on, the sadhaka has had no full experience of the Divine Presence. The sun is about to

rise -- Turiya, Satyam, Reality -- to become experience.

II(22). In the case of the man who has achieved yoga (or union) the objective universe has ceased to be. Yet it existeth still for those who are not free.

This means that the individual is now living in the inner universe rather than in the objective universe. The objective universe does not disappear but it will cease to have any lure or effect on the individual. Others will be fascinated and will continue to be under the influence of the objective universe. (Even in broad daylight the objective universe does momentarily, and sometimes even for a few more moments, disappear. Then only can one experience Reality -- can one then believe in Existence?) In short, the disciple comes to know and understand that there is a Celestial Home -- Tapah, Divine Wholeness. So necessary preparations now begin for conscious death preceded by constant total efforts at conscious sleep.

All these and the coming sutras are for personal experience. It is difficult to put in words all that is conveyed by word of mouth, and as we proceed further it will become more and more difficult to explain.

II(23). The association of the soul with the mind and thus with that which the mind perceives, produces an understanding of the nature of that which is perceived and likewise of the Perceiver.

Ishvara owns everything -- nothing can own or possess Ishvara. Mind-body-brain are the knowables. Due to avidya, a conjunction is brought about of all these being the same as Ishvara. Sufficient yoga knowledge brings about separation, as should be, as avidya withdraws into her own domain. But this knowledge is not sufficient to lead to moksha.

"This is to warn us against the idea of getting emancipation simply by the theoretical learning of the philosophies. The knowledge of books by itself cannot destroy non-science (avidya), because restlessness of mind, unsteadiness of body, quick breathing, sensuality, dream, sleep, and stupid imagination are brought about by this non-science. He in whom these can never be found and who has acquired the manifested qualities of spiritual absorption (meditative attitude) is considered to be emancipated."

The above quote is well said and should leave no confusion in the mind of the reader. There are readers who want a scientific explanation of all states of experience. Even should they get a mental grasp, i.e. 'theoretical learning', it is not enough because work on one's self -- and that too with 'fiery aspiration'-- is needed, and only after the total change in one's structure, the sanskaras, is it possible -- and perhaps after many hundreds of lifetimes of continued progress.

II(24). The cause of this association is ignorance or avidya. This has to

be overcome.

The false personality 'I' of the physical body/brain system dies out completely. The false personality of the psychic body/manas system dies out completely. Individual mind is as pure as Chittie itself so that perception replaces thinking and knowing. Who the true Perceiver is, is now apparent; all earlier associations of mind and brain are recognized as false. Ignorance -- avidya -- is finally overcome.

The sutra wishes to describe the state of the sadhaka. All the three coverings of body-brain, manas and buddhi are torn open; when the deceiving coverings are no more, one experiences the hidden Divine Presence, Ishvara the Gurudeva, and then the sadhaka calls upon Ishvara to be the guide for further progress.

II(25). When ignorance is brought to an end through non-association with the things perceived, this is the great liberation.

In continuation of the previous sutra, avidya, we have seen, leads to the wrong conjunction and consequent pain. Deepening knowledge of yoga brings about a separation in understanding about Ishvara and mere intellectual knowledge. It should, however, be entirely free from all false ideas held in memory, and possibly memory itself should be bypassed as in 3b. If this false association is brought to an end, the calming of the thinking instrument from its habit of wrong thought-formation leads to emancipation from all restraints and false ideas. Awareness has reached the pure state. This is what is meant by 'discrimination without being discriminative'.

By clearly understanding all the three coverings that made the sadhaka so far experience only the objective universe, avidya has now come to an end -- this is the proper meaning of 'when ignorance is brought to an end'. Note the word 'brought', and not 'come', i.e. by the conscious efforts of the sadhaka. Nothing now can mislead the sadhaka.

II(26). The state of bondage is overcome through perfectly maintained discrimination.

Though one may have clear mental concepts through reading or hearing, this by itself does not remove avidya. The propensities and characteristics of each cell have to change and therefore much effort at practices of refinement and inner purity are needed. As avidya is superseded by vidya, the stage of inspiration slowly progresses to perception and finally to spiritual reading. The mental state gradually becomes free from all errors.

Refer II(25). This sutra authoritatively states, 'through perfectly maintained discrimination'. What is realized earlier is good, but every moment of life and living it is to be perfectly maintained. Cosmic mind = cosmic maya, individual cosmic mind = individual cosmic maya creative

pressures do not cease for a moment. So if this realization is not perfectly maintained every moment, cosmic mind will triumph again -- it is a warning to remain alert, we cannot rest on past glory.

II(27). The knowledge (or illumination) achieved is seven-fold and is attained progressively.

The knowledge attained is seven-fold. Other than exceptional disciples, the original disciples go step by step and are taught what is to be learnt about the sub-stages of Bhuh, then of Bhuvah and finally of Svahah, for all of which many lifetimes are needed. Normally it requires seven times seven lives after one wakes up to get but a passing knowledge that may eventually lead to emancipation in future. The jump across the void transpires after several hundred lives of constant, undiminished efforts. (This is not written to frighten the reader.) As wisdom dawns, one slowly achieves the rank of yogi and rishi.

Everyone is not a Buddha or a Christ, who with one leap after realization would break through the Celestial Bubble. Maybe some more lives will bring lesser sadhakas Home, but after realization no sadhaka rests in the objective Universe for long.

II(44). Spiritual reading results in a contact with the soul (or divine One).

Spiritual reading is possible only through the grace of Ishvara the Gurudeva, because it amounts to sanyama. So it implies the prerequisite that the disciple has established contact with Ishvara and has been accepted. At this very advanced stage, the phase of yoga abhyasa at the feet of an external guru is over.

Spiritual reading is a very special term and difficult to explain. It is permission given by inner Divine Fragment to the sadhaka to experience the Divine Presence. Where anything and everything fails, it succeeds. No spiritual eyesight is equal to spiritual reading. Now begins the direct relationship of the sadhaka with the Transcendental master.

II(45). Through devotion to Ishvara the goal of meditation (or samadhi) is reached.

Dharana and dhyana can only be learnt and achieved under the guidance of Ishvara the Gurudeva -- no external guru can help. The mind is prone to go where it finds pleasure at first, and then happiness, and so is held on to such objects. By now the body/brain system has been educated enough in yoga practices and knowledge and knows now that the most precious place is at the feet of Ishvara the Gurudeva. So it will naturally now seek only Ishvara and constantly remain in bliss. Day and night the disciple looks upon the inner spiritual guide and slowly learns to call upon his inner Gurudeva. The sadhaka is taught how to pronounce OM by Ishvara, his own

Transcendental master. Day by day the experience grows deeper, and devotion too grows unbounded. This final experience is the symbolic Radhe-Krishna -- not the historical idea but the symbolic idea.

III(12). When mind control and the controlling factor are equally balanced, then comes the condition of one-pointedness.

Till now there had been struggle and control of some sort to develop and maintain the new postures. As long as there is control (though by itself control is far better than indulgence) it presupposes weakness in the body/brain system which requires one to remain on guard. When all impurities and all weaknesses are removed, a stage is reached where no control is necessary -- it is a naturally relaxed body/brain system at all times. The breathing has become rhythmic and steady, the thinking instrument is calm. The individual mind ever remains as a catalyst and pure perception is the result. As the frequency of thought-formation drops below a critical level, automatically one-pointedness becomes a constant natural virtue. The fourth and fifth upgrading of awareness practices will help develop this state. Ultimately the mind is reduced to no-mind, at first momentarily and then quite often, and finally set aside altogether. The disciple is at the feet of the Transcendental Master -- nothing else is equally valued, so where is the need or reason to be elsewhere?!

Note 'mind control and the controlling factor', i.e. the brain oscillations and the mind modifications are both in a calm state, while the controlling factor of exiling (controlling) memory soaked in past emotions is effective. Since both burdens have been set aside, inward peace is continuous (see diagram 3b.)

III(13). Through this process the aspects of every object are known, their characteristics (or form), their symbolic nature, and their specific use in time-conditions (stage of development) are known and realized.

As stated in III(12), once one-pointedness becomes a constant and natural virtue, the power of the individual mind is as clean and great as that of Chittie itself. Nothing in the whole universe is now hidden from view. One gaze at an object, be that object a human being, a star, or the Universe itself, all aspects, all characteristics, the symbolic form, on what rung of the ladder of evolution the object is, etc., are all known and understood. It is not just an inquisitive process of knowing, it is a power before which everything is so transparent.

Now at this stage, at the feet of the Transcendental Master, the cosmic mind itself is seen through and understood as cosmic maya, so all play of mind maya creative pressures is known and understood. Now the sadhaka does not parrot-like say 'maya' -- he has seen through and analyzed maya, never to be duped again.

III(14). The characteristics of every object are acquired, manifesting or latent.

Prakriti is matter, a combination of the three gunas in some particular combination and permutation out of the nearly infinite number of possibilities and probabilities. As such, some may be active and some dormant. These are the 'characteristics' referred to.

The disciple is on the threshold of receiving many psychic powers. It is the normal, powerful state of the disciple. Any object, whether inanimate, living or a human being can be known in all its characteristics, from the dim past to the distant future. Even latent powers or characteristics can be read -- in an acorn is seen the fully grown oak tree.

Though the eye looks the same to an observer, it is completely different. What was not previously seen is seen, what was once opaque to the physical eye is now transparent. In this state one is credited with the third eye -- this is fiction. Even Shiva has no third eye, for with the possibility of spiritual reading, not a single eye is required!

This sutra is continuation of the earlier one. When cosmic maya is understood, the gunas are understood, so is mula-prakriti and also the pancha-bhutas. No worthwhile knowledge escapes the Sadhaka. He is about to be a Buddha, the all-knowing.

III(49). The man who can discriminate between the Soul and Spirit achieves supremacy over all conditions and becomes omniscient.

Or, in another translation: "To him who recognizes the distinction between consciousness (Ishvara) and pure objective-existence comes supremacy over all states of being and omniscience." Taimni writes: "Indriya-jaya ... gives power to manipulate all the forces working within prakriti, but it does not confer omniscience. This can be attained through sanyama on the distinction between sattva and Purusha."

This sutra is not quite easy to understand because only Ishvara the Gurudeva can explain the hidden meaning. We have a vague idea of the soul and to us there is no difference between Soul and Spirit. So long as Ishvara is within a body/brain system and communication is not established. Ishvara or Divine Fragment is called a witness or the Soul. When the disciple has reached the stage of conscious death and, though in human form, has progressed and passed the sub-stages of Bhuh, Bhuvah and Svahah by right practices under the guidance of Ishvara the Gurudeva, and the body/brain system has reached the state of pure awareness, Chittie, the Soul is free to return to its Celestial Home -- Tapah, Divine Wholeness. At that stage, it assumes the status of Spirit -- Divine Spirit. But this boon Ishvara bestows to the disciple who works even harder to release the Soul to the status of Spirit.

It is not possible to grasp the beauty of this sutra. All the time the sadhaka is making ceaseless efforts to have a glimpse of Ishvara. Then the guru-disciple relationship grows; now comes the mutual understanding. Ishvara can only return to the celestial Home, Creation, if the coverings melt away willingly and release Ishvara. The sadhaka has come to that level when Ishvara helps one to come to the level of cosmic mind, so that the coverings can melt away in and become one with cosmic mind. The sadhaka can help thus Ishvara, the Soul, to get its true mukti and return to the Celestial Home, Creation. The disciple, at the appointed point in time, embraces death consciously.

III(54). This intuitive knowledge, which is the great deliverer, is omnipresent and omniscient and includes the past, the present and the future in the Eternal Now.

With such co-operation between the body/brain system and Ishvara, all wisdom descends on the disciple. Billions of years into the past or the future, and billions of light years into every direction are like an open book. In fact, he or she becomes omniscient and omnipresent, for the entire space-time universe is transparent unto him. It is a sweeping statement -- transcendent, cognizing all objects, all conditions and all spheres of operation simultaneously. It is implied that Ishvara the Gurudeva takes the disciple from all these to the other shore. At this stage, the disciple studies his or her innumerable past lives, gathers what he owes and pays what he has to pay. Redeeming is done faithfully with the help and guidance of Ishvara the Gurudeva as the disciple works to become free from all karma.

The coverings can have at most the entire knowledge of cosmic world and cosmic mind. But the sadhaka, through Ishvara the Gurudeva, as per the relationship mentioned in III(49) earlier, now knows all about Creation which is beyond Existence.

III(55). When the objective forms and the soul have reached a condition of equal purity, then is At-one-ment achieved and liberation results.

Actually III(54) and III(55) can be interchanged. The final relationship between Ishvara and the sadhaka, as stated in III(49), is experienced and described here, in continuity of III(49).

The state of the inner spiritual man is pure. When all impurities are discarded by the body/brain system, the complex human system also becomes pure; it now becomes a pure, holy and fitting temple in which the living God, Ishvara the Gurudeva, can reside. The inner Spirit is called upon each day, and in veneration, true `arti' is performed. Ishvara the Gurudeva now teaches higher sounds -- madhyama-nada, pashyanti-nada, and para-nada.

Para-nada is seldom heard in Existence, and when it is heard even the cosmic mind showers flower petals from the sky on the sadhaka -- when, with the help of Ishvara, conscious death is entered into.

IV(1). The higher and lower siddhis (or powers) are gained by incarnation, or by drugs, words of power, intense desire (obsession) or by meditation.

We have noted earlier that each disciple receives the type of knowledge he or she deserves. There are disciples who hanker for psychic powers and so meet such external gurus who teach the disciple different ways to gain such powers. A disciple who has gained such powers in earlier lives will keep playing with them in this present life -- some may play for many, many lives.

We appreciate today the damage done by drugs like LSD and others even more

potent. Thousand of years ago in India, soma juice was taken to come to know and feel temporary escape from the physical body; it was neither habit-forming nor injurious to health. Many bhakti yogis, by constant japa, and some by great penance, have achieved this. In the long run, all these amount to a great obstacle, for at a time when such persons would like to progress they will be held down as by gravity and will make no progress. But the meditation process, with proper practices as shown earlier, is the only authentic way to bring it about and for sincere disciples liberation follows without asking or yearning. This is the blessing of understanding the Yoga Sutra.

Even during yoga abhyasa, egoism does not leave the sadhaka -- one gets the holier-than-thou feeling, another feels more gyani or more knowing, and yet another shows his superiority by wielding psychic powers, or siddhis. There are different ways to get them. In some way or another it is the desire of a sadhaka to show that he or she is somewhat different. An ashram life, a particular garb and style follows. Why this advertisement? No one wants to totally obliterate the ego and live as one who is a normal human being. If no chamatkar is shown no namaskara is received. But this is a very unfortunate state of mind. To be nothing, and even when goaded to remain nothing, is a blessing.

IV(3). The practices and methods are not the true cause of the transfer of consciousness, but they serve to remove obstacles, just as the husbandman prepares his ground for sowing.

There is a bias regarding practices, methods and techniques. In Zen Buddhism it is said that each one is born with 'buddha nature' and there is no need for any practices. We also know that we have within us Ishvara the Gurudeva who can guide. But practices and methods are not the direct cause -- they serve to remove the granthis and bring about the inner biological development so necessary to withstand the higher vibrations when 'it happens'.

Just as knowledge drives away ignorance, so virtue drives away vice -- yet virtue itself cannot cause emancipation. If yoga has not been practised during the innumerable past lives, there would indeed be an accumulation of afflictions and weaknesses. To achieve yoga by practices and methods is simply to remove these afflictions and weaknesses. The practices do not grant emancipation nor lead to illumination, they remove obstacles preventing it. In this sense, they are like a good farmer who prepares his field by removing the weeds or removing the earth block to start the water flowing into the field.

At this late hour, the Sage wants to clarify that practices do not bring about Transcendence. If, in contradiction to Advaita Vedanta, Transcendence is not our structure, then all the practices and prayers of the world in an infinity of time will not create Transcendence.

IV(4). The 'I am' consciousness is responsible for the creation of the organs through which the sense of individuality is enjoyed.

Innumerable self-minds are created in the objective world from the one mind, Chittie or Infinite Mind. The functioning of all such many minds depends on similarly many ego-consciousnesses with their particular combinations of gunas and their structures of acceptance.

We have noted earlier how avidya begins at one stage. With avidya comes in confusion and misunderstanding. One major misunderstanding is the 'I am' awareness whereupon the physical body/brain system is looked upon as everything. Innumerable lives are lived under such a delusion. By the law of karma, future body/brain systems (the 'I am' awareness) keeps repeating. Then in some life a beginning is made -- some knowledge creeps in, some delusion is removed, the individual wakes up to a different possibility. Now efforts are put in and greater knowledge prevails. The primary body/manas system is heard about, more practices are followed and avidya is replaced by higher knowledge. Till then the 'I am' awareness persists and results in repeated births and deaths.

This 'I am' consciousness is the seed implanted by cosmic mind and is always maintained through individual mind maya creative pressure. Even the very wise are not free from it -- only when one is free from one's bodies' shadow is one free from it. This will persist as long as all the kayas, the body/mind systems, are not set aside and glimpses of Ishvara as an experience is not obtained. Till then, mere objective worldly knowledge and/or siddhis will make this 'I am' consciousness all the more firm.

IV(9). There is identity of relation between memory and effect-producing cause, even when separated by species, time and place.

This one line sutra needs much explanation. Our thoughts are responsible for our repeated births. To form a thought we need (i) an incoming impulse, also called 'the effect-producing cause', and (ii) a series of near identical memory patterns. Based on the individual structure of

acceptance, out of millions of incoming impulses, only those are picked up for thought-formation that fall within the spectrum of our structure of acceptance. A series of near identical memory patterns from within the memory pool rush out to meet the incoming impulses, reaction takes place, and we act.

This happens whether we are born in a different country, or even on a different planet in a different galaxy. Memory is indestructible, even after millions of years and through innumerable lives. It is also soaked in past emotional experience and the structure of the body/brain system is thus formed. Though one cannot see memory or even the structure of acceptance, it is stronger than granite and destruction or change by itself is not possible. Enormous efforts in innumerable lives, with proper yoga knowledge enables one to ennoble the structure of acceptance -- it is the only way to nullify all the old memory patterns. There is no easy jump, yet it must happen someday.

Why does this sutra appear so late? It expresses many of Nature's laws that govern the objective universe, even if it is maya created. One such law says that those incoming impulses will enter your system that are identical to the memory patterns you hold and refuse to throw or burn away. Your so-called progress, or your so-called yoga abhyasa, is useless unless you have taken proper steps to destroy or change the texture of your memory patterns. "O Bhikshu, empty the boat."

Secondly, that cycles are very long sometimes and will meet you after so long a time and in so different an area of the universe that if you are not aware of this you may be a sad and beaten person someday. Yoga is scientific and so has to be practised in proper sequence.

IV(12). The past and the future exist in the present. The form assumed in the time concept of the present is the result of developed characteristics and holds latent seeds of future quality.

This is very similar to IV(9) above, but this sutra stresses the law of Nature. Our present body was fabricated based on our previous final structure of acceptance and our future body will be fabricated based on the structure of acceptance we will have at the time of our death. Hence the structure of acceptance that we build is also known as sanskaras or seeds.

Nature's law states, that which exists cannot be destroyed and that which does not exist cannot come into existence. Because in the absolute beginning there were only nebulous patterns, the patterns will unfold, but if there be no pattern, it can never be, i.e. there can be no unfolding. It is a profound thought from the shastras. From the beginning to the end of Existence, whatever form should at any time come into existence already existed in nebulous pattern form, and at the right time and at the right place will materialize. The beauty is that, when in nebulous pattern form, the sutra says, 'it holds latent seeds of future quality' -- the qualities are imprinted in these nebulous pattern form! Nothing is born suddenly

from nowhere and nothing is ever destroyed -- it goes back again into nebulous pattern form with developed qualities for the future.

The sutra indicates a link between past, present and future, maintained by forms that are assumed in accordance with the structure of acceptance. To search out this sequence is yoga, but it is difficult to comprehend in the absence of yoga practices.

The sutra wishes to say that as per Advaita Vedanta except for Reality -- Satyam -- nothing is existing. But in the Cosmic Bubble, though maya created, till such time as a person comes to realization, cosmic laws are operative and precisely based on minute considerations. These laws function eternally, and if one wishes to escape from their grinding effect the sooner one makes contact with the inner Reality -- Turiya, Advaita -- the better, otherwise there is no end to the past and the future which has to be endured as the present.

IV(13). The characteristics, whether latent or potent, partake of the nature of the three gunas.

The universe is fabricated out of the three gunas (qualities or potencies of nature); this includes all objects animate and inanimate, all life and human beings. The fabrication depends on each individual structure of acceptance. Further, what events are to follow and what type of existence is one to have are also naturally dependent on this structure of acceptance -- it is the identity card of each individual. As stated previously, even the nebulous pattern forms have all the history imprinted along with the gunas in balance or imbalance.

Yuga after yuga come and go, thousands of births and deaths come and go, but the combination and permutation of gunas work with a precision no computer can ever fathom.

Besides, unless great progress is made, these gunas and their imbalance are not seen nor understood. These are the maya creative pressures which make the non-existing appear as true and existing. Only the inner Divine Fragment can help one to come out of their hypnotic spell. So communication set up with our own Divine Fragment is so imperative. The sutras and especially the teachings by word of mouth are therefore so very essential.

IV(14). The manifestation of the objective form is due to the one-pointedness of the (long-prevailing) effect-producing cause (the unification of the modifications of the chitta or mind stuff, the thinking instrument).

The awareness of 'I am' can vary greatly in Existence and there are degrees in which lower life may not be at all aware. But normally human beings know that they exist when they pronounce 'I am'. At the height of awareness, this is shifted to the inner spiritual man and the external

physical man may say `shivoham-shivoham-shivoham' as Sankaracharya said.

But here the sutra implies that as long as one remains conscious of the physical self only, it is not enough to have a mental concept through reading or hearing of higher knowledge. Till such time as the `I am' awareness gives way to "Thou art the only and I am but an instrument", the chain of birth and death will continue and will require a body/brain system.

The `uniqueness' (ekatvata) referred to in the sutra points to that particular combination of gunas which only would create a particular object and which would also point at the essence subsisting. Try to find a meaning, the why, of this last point for oneself.

In continuation of IV(13) earlier, the impossibility of understanding the operation of various laws of Nature, a human being is as helpless as lower life. Human intelligence, which comprises a very minute possibility of a small segment of all true knowledge, does not enable a human being to fathom; besides the vastness itself is incomprehensible.

IV(16). The many modifications of the one mind produce the diverse forms which depend for existence upon those many mind impulses.

We have noted that when a person achieves yoga the objective universe ceases to be for that individual. But till such a state comes about, the individual does experience the universe by or through his mind (modifications and memory). This had continued for innumerable births. Modifications are many but mind, the flowing individual mind, is one. When knowledge and higher yoga experience replace avidya, then finally all modifications are set aside as illusory.

Universe, Nature, Existence, objects and events are all based on undeviating laws. The individual structure of acceptance is a very complicated and detailed electronic device functioning flawlessly. At every moment, entries are continuously made into it through the functioning of the I-E-S-M centres. The final details are recorded in the permanent seed atoms (refer to the intensity charts in Appendix II) at the time of death to be the link for future birth.

The automatic working of cosmic maya creative pressures, through the cosmic mind and the individual cosmic mind, makes brain and senses work so helplessly that the education and wisdom of a person is washed away as by a tidal wave. Impulses create further impulses, and a deluge of impulses attack the human body/brain system simultaneously at the rate of 30,000 impulses per pulse-beat, or even higher. How is a human being to cope with this monstrous attack day in and day out? How is one to insulate oneself? From where is one to receive the true knowledge, for shastras all over the world have been tampered with? How to be deserving to hear firsthand from the Transcendental master within!? These and many thoughts are hinted at by the sutra.

IV(17). These forms are cognized or not cognized according to the qualities latent in the level of awareness.

The pointer in most of the earlier sutras now surfaces in this sutra as 'the qualities latent in the level of awareness'. We can equally say 'the qualities latent in the structure of acceptance'. The point to note is that forms and objects also have latent qualities, but they are powerless if the level of awareness is taken care of. This subtle point is hidden in the sutra.

Indeed, the level of awareness itself is powerless. Individual mind awareness cannot fathom maya creative awareness of the cosmic mind. It requires something different from awareness, viz. the energy of the essence of consciousness of first grade of a high order, to decode the code of every structure and sanskara. It is difficult to explain.

In continuation of IV(16) above, the modifications are cognized and life is lived depending on the level of awareness and the progress of the individual's inner evolution. But when higher knowledge and higher practices of yoga remove avidya totally, and when things are understood in their proper perspective, the Universe itself ceases to be -- then only Ishvara the Gurudeva is all that matters. This is the stage of Radhe-Krishna and final emancipation.

Book IV Rearranged

I(17). The awareness of an object is attained by concentration on its fourfold nature: the form through examination, the quality (or guna) through discriminative participation, the purpose through inspiration, and the soul through identification.

This book portrays the advanced state of a disciple as this opening sutra makes quite clear. 'Concentration' here is now to be read as 'one-pointedness'.

Anything that is created on our planet or in the vast universe, not just human beings but all lesser life, the animal, vegetable and mineral kingdoms, all contain and function with some measure of awareness. There is no zero awareness either on this planet or in the vast universe. If we assume a scale on which Chittie -- pure life and awareness -- is taken as 100 degrees, then awareness of 5 degrees may seem to us to be inanimate. A normal human being can be said to function on about 25 degrees of awareness, fluctuating a little, while great personalities touch 50 degrees. Anything above this must come through conscious yoga abhyasa or extreme bhakti, life after life. (A yogi functions at 85 degrees, a mahayogi at 90 plus degrees).

The sutra talks about spiritual diagnosis and the various instruments

(like x-ray scans, etc., in our medical world) employed to bring it about. The instruments of inquiry mentioned are examination, participation, inspiration and identification.

Examination is of outward form, by discriminative participation one goes beyond the external form and below the surface to know, and inspiration unlocks the purpose for which an object exists. Finally there is identification, the samadhi state. One needs to study svara-nadi shastra in great detail to learn how to synchronize one's breath with that of another's (without letting anyone know). This reveals the state of awareness of that object or person and through that to know the structure of acceptance. Once this is deciphered all is known about that object or person. The state of Ishvara, i.e. how much longer Ishvara will remain as a witness, will also be known. Such are the practices of dharana, dhyana and samadhi for a true yogi.

The whole method explained takes but a moment or less for the disciple to follow the whole process and come to correct perception. This is the beginning of spiritual reading -- prior to the blessing of the inner Divine Fragment. A particular point to be understood is that the disciple does not wish to do this out of inquisitiveness, but it is permitted as self-study.

I(18). A further stage of samadhi is achieved when through one-pointed thought the outer activity is quieted. In this stage the chitta (the thinking instrument) is responsive only to subjective impressions.

This sutra is based on the understanding of I(17) earlier, as most sutras now will be. I(17) is a sort of introduction; it also heralds the beginning of higher practices of pratyahara, dharana, dhyana and samadhi, as well as some other higher practices of inter-exchange with Chittie at various points in the body/brain system. The minimum prerequisite for all of them is one-pointedness -- for instance, the fifth step of upgrading of awareness has been practised and a measure of success of at least ten minutes duration has been achieved. Dharana, dhyana and samadhi are relative terms extending in duration, but the quality of one-pointedness is the same. In dharana the above stated duration, for which the outer activity is quieted, is say one second, in dhyana it is 10 seconds, and in samadhi it is one minute. One has now reached stage 3a, while the minimum stage for practice is 3b.

Subjective impressions are those that normally cannot be seen by the physical eye. For example, consider the incoming impulses entering into a person. At pratyahara stage one can make out the shape of certain patterns which can be interpreted, in dharana some patterns will be seen as unclear pictures in black and white, and in dhyana these decoded patterns can be seen as one sees images on the screen of a coloured television set.

There are 49 centres in the human body/brain system where inter-exchange with Chittie can take place. Of these 21 are major and 28 are minor centres. The 21 major centres are shown in the chart in Appendix II. Of

these, a few selected centres are made use of, and that too only for progress on the path and in the cause of humanity. Tantric practices deal with the 28 minor centres; they yield benefits and inflict loss and damage in the objective world. Yoga abhyasa does not advocate them.

One may question how Chittie can help towards such undesirable means, considering the age-old thought that God and Chittie must be absolutely good, spiritual, etc. Though all the three qualities are in abundance in Chittie, they are in absolute balance, for Chittie has no need of them -- just as butter, ghee and other products are potential in milk in absolute balance, for milk has no 'need' of them. In both cases they can be extracted by proper techniques as desired by an individual; but in the former case one may have to pay a bitter price.

It is clear then that to understand and appreciate the real meaning of the sutras from now on, the reader must be ready with (i) 3SRB for all 24 hours, (ii) all the refining and corrective exercises gone through, (iii) the upgrading of awareness practices done with the fifth step performed for a minimum of ten minutes for some measure of success, (iv) the phase exercises up to phase IV, and (v) a deep knowledge of svara-nadi shastra. All this comes about if the sadhaka has kept up his or her regular progress so far.

The practice of inter-exchange with Chittie at certain major points in the body/manas system of the primary body through the individual chitta now begins -- not that psychic powers are required, but the sadhaka now learns how cosmic mind = cosmic maya = individual cosmic maya creative pressures are brought about, and can use such powers to understand how the objective world can be made to appear as real, and so that he or she will not be subjected to such pressures. Such knowledge yields great psychic powers and practically all the sadhakas start playing with these psychic powers. The sadhaka gets stagnated at this stage -- further progress is now not possible.

I(19). The samadhi just described passes not beyond the bounds of the phenomenal world; it passes not beyond the gods and those concerned with the concrete world.

By activating the 21 major centres, which vary in degree of greatness and power of function, one can learn much about the objective world and otherwise inaccessible parts of the universe. Note that whilst practising in pratyahara stage, or in dharana, dhyana or samadhi, one is not in a trance state or even have one's eyes closed. In fact, in the state of continuous meditative attitude, which is a much higher state, one is able to live a normal life and also meet normal obligations simultaneously. The sutra indicates that this is now the early stages of higher experiences.

Normally all commentaries translate this sutra as objective existence of videhas and prakritilayas. Refer to the Creation/Existence chart. The shastras speak about Bhuh the cellular, Bhuvah the molecular and Svahah

the atomic/electronic universes. Just as there are humanities in Bhuh, likewise there are humanities on the upward and downward arcs in Bhuvah -- such are referred to here by these terms, videha and prakritilaya. They can be contacted in meditation and samadhi, though there is no need to.

But here the sutra speaks about the condition of the sadhaka who has progressed this far and can wield the same type of powers. Now, from I(18) onwards, the sadhaka has to be very alert not to trespass, for with this knowledge temptation for misuse of powers is great.

I(20). Other yogins achieve samadhi and arrive at a discrimination of pure Spirit through belief, followed by energy, memory, meditation and right perception.

This is the transition state of a disciple who is ready to pronounce the word and call upon his celestial guru, Ishvara the Gurudeva. In this sutra, Ishvara is referred to as pure Spirit (which in fact Ishvara is); then the steps are the practice of pronouncing the word and calling upon Ishvara to project as the transcendental Master. Until now the disciple has only been visualizing, there was a mental concept of Ishvara, and this stage is now over -- now is reached 'discrimination of pure Spirit'.

Ishvara, Satyam, now permits inter-exchange at the major points in the mental body/buddhi system. What will accrue now is atman-shakti -- of the Divine Fragment itself! -- and which is superior to all and any psychic powers. The disciple and Ishvara are more or less becoming one (the temporary stage of Arjuna with Krishna before the battle), but the disciple can enter this stage at will and Ishvara has not to bless with divine eyes for this.

By 'belief' is implied that one believes it will happen as guided by an external guru. Here 'energy' stands for higher prana of third grade which is just beginning to circulate in the disciple's psychic body/manas system. Objective memory having been exiled, memory now is of various steps to progress. Soon the meditative attitude will lead to pure perception and the disciple will get real 'darshan' of Ishvara as the highest transcendental Master.

From the stage of I(18) onward, a person is a yogi. Those disciples who have stagnated, as more than 95 percent do, are not referred to here. Others are the 5 percent who strictly progress further setting aside all use of psychic powers and live like ordinary human beings.

I(23). By intense devotion to Ishvara, knowledge of Ishvara is gained.

Now begins the beautiful state of Radhe-Krishna. The complex human structure, Radha, is in love and adoration of Krishna, who stands for the individual Ishvara, the Reality, Satyam, that is same always. It can equally be the Christ, the Buddha, etc. The disciple will burst with ecstasy -- all mental concepts are thrown overboard for now it has

happened in reality. He or she is bathed in the healing, loving light of Krishna. He or she knows the real end and aim of yoga abhyasa, which is nearly accomplished. All the three worlds are as nothing to the disciple.

Is there a hint in this sutra towards japa and bhakti? Because intense devotion -- feeling the omnipresence -- is but a state of mind and body. Bhakti with yoga practices is a profound source of power. Ishvara, being Satyam, is the bija-mantra `Om Satyam Param Dhimahi', the very seed of all mantras, advocated here? Holding the black flame (the symbol of Ishvara) between the eyes even when engaged in normal duties and obligations, keep pronouncing mentally `Om Satyam Param Dhimahi'. It will lead to Ishvara being the Gurudeva and will guide the individual to emancipation. In the book are shown specific practices to achieve the same result. The reader may combine both or follow the one he or she desires.

It should not be misunderstood that a true disciple of any other faith by a different set of practices cannot achieve this. He or she can, and many have done so. It is to be noted that both practices and bhakti are needed. But from I(19) onwards nothing is needed.

I(24). This Ishvara is the soul (Divine Fragment), untouched by limitation, free from karma and desire.

This sutra clears all misconceptions about the soul. Ishvara is the soul -- it always was and ever will be. It is timeless, `being unlimited by time conditions'. Time was born only with the Celestial Bubble. Ishvara had descended to experience the Celestial Bubble. It was when the Celestial Bubble did not exist and will be when the Celestial Bubble will burst. As Satyam unmanifest, a Divine Fragment of the Divine Wholeness, Ishvara is free from any kind of limitation. `Free from karma and desire' -- Ishvara is everything, what can it ever desire? It was ever a witness, so what karma can ever touch it?

The disciple now becomes now fully aware of the Divine Fragment. He or she does nothing other than what Satyam guides. Now the disciple is even free from all karma and desire, being only the reflection of Ishvara. The disciple can now live and function in the dharmakaya, the mental body/buddhi system.

I(25). In Ishvara, the Gurudeva, the germ of all knowledge expands into infinity.

Ishvara is wisdom and all knowledge. It is a Divine Fragment of Divine Wholeness. It knows all that is to be known, no knowledge is beyond. The disciple, now `as one' with Ishvara, also knows everything. In the Geeta, chapter XI(7), Lord Krishna invites Arjuna, "Here, in Me living as one, O Arjuna! behold the whole universe, the movable and the immovable, and anything else that thou wouldst see." Arjuna, however, did not understand Lord Krishna and requested to be shown only the objective universe.

Now that the individual has direct, intuitive apprehension of Ishvara, Satyam, he or she transcends the limit of empirical knowledge. Cosmic mind is all-knowing within Existence, i.e. within the Bubble, which is objective. It cannot step out of the Bubble and enter Creation, for the limiting factor to cosmic mind is Mahakala. But Satyam is beyond the Bubble -- and Satyam is Ishvara -- such knowledge thereof is 'unborn knowledge'.

I(26). Ishvara, the Gurudeva, being unlimited by time conditions, is the teacher of the primeval Lords.

This sutra is, in fact, a continuation of I(24). Without hurting any religious belief, it can be said that if Brahman, Vishnu and Shiva, including their incarnations, are the primeval Lords of the three universes and so are linked to the Celestial Bubble, then Ishvara the Gurudeva is the Divine Fragment and is superior to these primeval Lords -- for Ishvara is Satyam! The gods that we know and believe in, with all their powers and attributes, learn at the feet of Ishvara the Gurudeva. The primeval Lords came into being only with the creation of the Bubble. Ishvara, the Divine Fragment, is timeless, unborn, eternal -- Satyam. Hence the phrase, 'being unlimited by time conditions' -- being so, who can be its equal?

"The Self conditioned by maya is the cause of the plural universe. Self thus conditioned is called Ishvara." "Cause-effect is an example which stands for the other relations within time-space and causality, such as subject-object, substance-attribute, and so forth."

I(38). Peace (steadiness of the chitta, the thinking instrument) can be reached through meditation on the knowledge which dreams give.

At this advanced stage, 'dreams' have quite a different meaning. Dreaming, normally, is images seen when asleep (hence dreaming during the day is called day-dreaming) and fancy is dreaming during waking hours. What then is meant by dreams at this stage?

Once the complex human system (the disciple) has established communication with Ishvara, he or she is under the guidance of Ishvara the Gurudeva. Since all running away from normal life and obligations is prohibited, one must live one's normal life during waking hours, but in sleep, the psychic body and manas system is trained and given experience by the Gurudeva. The psychic body and manas are involved here because on the way to progress, one must go beyond the objective life and the objective universe and enter Bhuvah. Since both the physical body/brain system and the psychic body/manas system are now synchronized, communication can flow from one system to another. So whatever is learnt and experienced by the psychic body/manas system is relayed to the physical body/brain system; this information is now registered on the sensitive endless film in the

registration area and the body/brain system, on awakening, remembers the information as a 'dream'.

Dreams is the stuff this objective universe is made of! Any experience of this objective universe, whether they be dreams in ordinary sleep or dreams during waking hours or dreams during higher practices, whatever deals with other than Satyam is some type of dream. It may give knowledge, but inferior to the experience of Ishvara, Satyam.

I(39). Peace can also be reached through concentration upon that which is dearest to the heart.

This sutra conveys the same meaning as we noted in I(14) -- 'that which is dearest to the heart' has resonances of 'when the object to be gained is sufficiently valued'. Earlier we had stated that mind is prone to seek what is most pleasant and dear. Through the various stages of evolution, (like a growing child who wants different types of toys to play with, as it outgrows earlier toys) the individual's mind continuously shifts in what it finds most pleasant and dear. Finally, in some one life one finds that nothing is worthy of being sought; instead one finds the celestial feet of Ishvara the Gurudeva the most pleasing. This prized object is now gained and is dearest to the heart, total and abiding peace naturally follows, nothing is as valuable now to the disciple. Maintaining this attitude develops and deepens the meditative attitude -- whatever the disciple may be doing, before the mind's eye is the black flame, for Ishvara in fact has no shape, form, colour and qualities. Depending on the brain structure of the disciple, Ishvara the Gurudeva will project a form acceptable to the disciple according to his predilection. In sleep the individual is guided by Ishvara and what is learnt is called 'knowledge which dreams give'.

'That which is dearest to the heart' can be the cause of excruciating and unbearable pain! Because this 'dearest to the heart' in the objective universe has to abide by the law of "the rising and passing away of all things." And the dearest to the heart will pass away leaving one miserable. The only 'dearest to the heart' that can never pass away is Ishvara, Satyam, and peace is deep and guaranteed never to pass away. All sutras now refer by and large to Satyam.

I(46). All this constitutes meditation with seed.

Until now this samadhi stage of the disciple -- mind fixed on Ishvara -- has been with seed, a motive or wish to see Reality, to see Ishvara -- it is not free from this seed. Later on, the disciple will reach that seedless state of meditation as stated in III(4).

Until now whenever inter-exchange was practiced it was to learn something, till Ishvara would finally take on the shape of guru that the disciple may have conjectured. He may, if nothing else, have the black flame before his eyes. So all meditative attitude thus far is samadhi with seed, or

objective, though the image held may be subjective.

I(48). The yogi's perception is now unfailingly exact (or his mind reveals only the Truth).

At this stage, in communication with Ishvara the Gurudeva, the disciple's body-brain-mind system has no independent wish or desire to act -- "a vast surrender is the only strength." The individual has from I(18) onward attained the status of a yogi! A yogi by definition need not be considered spiritual. A maharshi -- a yogi who has gone beyond, leaving all psychic powers and all desires behind -- is what this sutra is talking about.

With Ishvara the Gurudeva as the only perception he is never deluded. He has gained spiritual eyes, and can see and speak only the truth. The personality and the Atman are synchronized, and if Atman or Ishvara can reveal only the Truth so does the personality. So his 'perception is now unfailingly exact'. He can see through any mask or illusion for he now 'understands'. Still, very importantly, this power is not used to prevent fulfillment of karma in the objective world.

I(49). This particular perception is unique and reveals that which the rational mind (using testimony, inference and deduction) cannot reveal.

The sutra leaves out nothing and makes crystal clear the power of perception. From I(19) onwards, mind has been reduced to no-mind, and so whatever is revealed is direct, unborn knowledge, most difficult to explain. The best, the most rational, the most judicial human thinking is done using testimony, inference and deduction. But perception reveals all that these faculties cannot reveal because memory is frozen from perception and later even exiled. So no wrong idea can mislead, as can happen in the best of human thinking. All three body/brain systems are only rational mind, being part of the same cosmic mind.

I(50). It is totally different from or supersedes all other impressions.

These sutras I(48-49-50) must be read together. We have earlier noted the definition of correct knowledge and also of judicial reasoning. Besides correct thinking and above it is a hierarchy of higher impressions, viz. inspiration, intuition and perception. In inspiration and intuition the contact is with Chittie, Infinite Mind. But the perception of the disciple at this stage is unique -- it is far superior to any previous instrument of inquiry because all guidance comes from Ishvara the Gurudeva.

'All other impressions' refers to a quality of mind, cosmic mind giving cosmic impressions. All such impressions are dualistic, objective, and hence maya, for still the maya creative pressures are there. When one is free from impressions, even the most subtle, then will the eyes behold Reality.

I(51). When this state of perception is itself also restrained or superseded, then is pure samadhi achieved.

As heralded in I(46) earlier, the stage of seedless samadhi now replaces samadhi with seed. When the above state of direct perception is also superseded, there is no longer any wish, desire or motive even for Ishvara -- for Ishvara has no wish, desire or motive. And so the stage of samadhi without seed -- pure samadhi -- is reached. In the Geeta, chapter XI(7), the Lord Krishna tells Arjuna, "Here, in Me living as One, O Arjuna! behold the whole universe, the movable and the immovable, ..." The sutra talks about this seedless spiritual absorption described here in the Geeta.

The various steps taken by the disciple have been as follows: (i) at first he sets aside his complex nature; (ii) then he goes beyond the brain and works with mind as a catalyst; (iii) he is then directly in communication with Chittie; (iv) he then sets aside brain, individual mind and also Chittie, and (v) he is now in communication with Ishvara the Gurudeva.

Now the disciple has no longing even for Ishvara -- the brain and mind are frozen before disintegrating them at death, so that no next life is needed, and the disciple makes ready for conscious death. Awareness not only is pure awareness, it is continuous without a moment's break. But now, who needs even pure awareness for it is of the texture of cosmic mind maya?!

Cosmic impressions are held in samadhi with seed, leading to high knowledge of the entire Brahmanda. But Brahmanda is merely the Bubble, and when this is realized and then left behind, then it is pure samadhi, which is free from all impressions. One has realized the Reality!

II(20). The seer is pure knowledge. Though pure, he looks upon the presented idea through the medium of the mind.

This sutra is very subtle and liable to be misunderstood. We must understand what 'Consciousness' is. It is not awareness. Infinite Mind, Chittie is pure awareness but cannot come anywhere remotely near the consciousness of Ishvara. Consciousness is unchanging. All that is in Existence, the Bubble, survives through awareness; soul or Divine Fragment or pure Consciousness is of Creation. Awareness can, like the moon, fluctuate from new moon to full moon; Consciousness is ever constant.

We know that Ishvara is a witness and not to be deceived. It is Lord of the mind and has witnessed all the modifications of all the self-minds from the beginning. Ishvara views all that is presented, and is conscious of every nuance, of all that is right or wrong, in whatever is presented. When any object is brought near a crystal, the crystal appears to take on the colour of the object but in fact is ever a pure clear crystal. So it

is with Ishvara -- this point is brought out in IV(18) which follows later.

So long as the seer, the soul, the witness -- Ishvara -- is within maya created forms or outer coverings, it sees through the eyes of the outer covering. That does not mean it sees what the eyes of the outer coverings see! If it did, then it is under the same maya creative pressure and it would also be lost -- but never for a moment is it under any maya-created pressure. This most important thought must be clear in the mind of the reader.

II(21). All that is, exists for the sake of the soul.

Until now, living and fulfilling life's obligations had all along been the work of the brain and mind; Ishvara had been a witness all the time. Now the situation is reversed -- the brain and manas are mere witnesses and Ishvara is the director. The Seer looks upon the presented idea through the medium of the brain and self-mind because the complex human structure does not wish to be separated from Ishvara for even a moment.

All Existence is but a play of prakriti for Purusha. Ishvara has entered the objective universe willingly, not because the objective universe is or will prove fascinating. In the objective universe Ishvara requires a covering of an objective body/brain system in accordance with the universe of experience, which in no way limits Ishvara. The body/brain system constantly presents to Ishvara all that is in the objective world in a manner as to suggest that it participates in and enjoys the objective world only for the sake of presenting it to Ishvara, when in fact the body/brain system has itself fallen into bondage. From this illusion it has to come out one day with the help of Ishvara and surrender with love and adoration to Ishvara.

The individual cosmic mind plays the same part it plays with the astral body/manas or mental body/buddhi systems that it plays with the body/brain system -- it exerts its maya creative pressures depending on what system it has to work in or through. And so at every stage it presents and keep presenting to Ishvara, the witness, all sorts of maya creative pressures, perhaps in the hope that Ishvara may succumb. It presents as one presents all that one can with great love to one's guest, but in the bargain only that particular system gets enmeshed -- not Ishvara.

III(1). Concentration is the fixing of the chitta (the thinking instrument) upon a particular object. This is dharana.

When the disciple is one with Ishvara, the lowest state is dharana. Dharana is the first of the early advanced steps that eventually lead to sanyama, which will be explained in detail. But let us not mix up and equate 'concentration' with dharana. Concentration is objective and is useful in the objective world. Dharana is subjective, subtle and forms an important practice of yoga abhyasa for developing the highest faculty a

human being is capable of; similarly, dhyana and samadhi are even more advanced steps. After being able to practise these steps, an individual, having reached the stage of a yogi, goes on to become a mahayogi -- he actually becomes a new species of humanity.

Dharana is concerned with and works on the subjective planes only. When the thinking instrument, with the help of memory patterns, fixes its attention, it is concentration -- it means that the series of thoughts are connected to the same object. When this is done, as in 3b, without the help of memory patterns, and the object is on the subjective plane (i.e. the object is a subject), it is dharana.

III(2). Sustained concentration is meditation, dhyana.

In dhyana, the state in III(1) above will be more sustained, and the only object to brain and manas is Ishvara. So whether in dharana or in dhyana, the brain and manas are glued to Ishvara. Normal obligations in life, too, are met and guided by Ishvara.

Though the subjective object should be Ishvara -- (symbol of OM or the black flame) -- most sadhaka keep other subjects in mind depending on the devta they normally pray to. Any other subject is a mind-created form.

III(3). When the chitta (the thinking instrument) becomes absorbed in that which is the reality (or the idea embodied in the form) and is unaware of separateness or of the personal self, this is contemplation or samadhi.

The thinking instrument and manas, the physical body and the psychic body, together forming a complex system, had earlier worked independently of each other and were totally unaware of Ishvara within. Then, slowly, the thinking instrument and manas began to work together and the physical and psychic bodies co-operated with each other, yet the thoughts and acts were based on brain and manas. Later all of these established communication with Chittie, Infinite Mind, the basic substance of all existence.

Later still, with communication established with the inner spiritual man, Ishvara, came total surrender -- a very willing and loving total surrender took place. This is described in the sutra as 'is unaware of separateness'. This is the state of samadhi -- the earlier state of communication with Chittie was dhyana state and the yet earlier of full co-operation was the dharana state. As in III(2) earlier, the sutra also expects the sadhaka to keep the symbol of Ishvara for dhyana, since in samadhi it is absolutely necessary -- 'the chitta is absorbed in Reality'. The jiva and the Atman get as if synchronized. The mind is reduced to no-mind.

The translation now clearly shows the difference between dharana, dhyana, samadhi and concentration, meditation, contemplation. The objective terms, useful as they are in the objective world remain as mere words in the subjective world.

III(5). The stage of development is responsible for the various modifications of the versatile psychic nature and of the thinking principle.

Let us reread sutras I(2) and I(3) to remind ourselves of what is expected of one, right from the beginning. I(1): 'Yoga is achieved through the subjugation (healing) of the psychic nature and the restraint (calming) of the chitta, the thinking instrument' -- this is Nature's process, the world process. I(2): 'When this has been accomplished, the yogi knows himself as he is in reality' -- this is transformation.

This sutra gives the valuation of a sincere disciple who has painstakingly practised and followed yoga abhyasa. With the brain and manas calm, the psychic nature is fully healed, they are in full cooperation with and in adoration of Ishvara. The stage of development of the disciple, one's position on the ladder of evolution, will now show, depending on the state of the thinking instrument and its mind modifications and the psychic nature; these in turn depend on the state of one's rhythmic breathing for the whole day. All these are interdependent on one another. One sadhaka differs from another in the extent and quality of one's efforts. Taimni translates this sutra as: "The cause of the difference in transformation is the difference in the underlying process."

Since the stage becomes very difficult, only the rarest among the rare now make the grade. The adoration which characterizes, say Mirabai, is a very unique instance.

III(16). Through concentrated meditation upon the triple nature of every form, comes the revelation of that which has been and of that which will be.

With the meditative attitude of the brain and self-mind, and with the guidance of Ishvara, one glance at an object or person reveals everything about that object or person. This includes the (i) state of that form or body, (ii) the psychic nature, and (iii) for how long the spiritual man, Ishvara, is to remain a witness. All past history and the future is also known, not through any conscious desire to know but just that it happens.

Normally direct knowledge is obtained by one-pointed dhyana of the object concerned. Here, sanyama is on the three-fold change or transformation -- nirodha, samadhi, ekagrata -- and knowledge is obtained of past and future. But it is to be understood that when sanyama is perfected on the three-fold change and direct knowledge is obtained then naturally the knowledge of past and future is also obtained and not specifically asked or searched for.

Sanyama is an ability to hold the meditative attitude in all waking hours. But primary sanyama differs from secondary sanyama. As long as sanyama is through or upon Chittie, it is samadhi with seed, or secondary sanyama.

When accepted by Ishvara, and allowed to practice sanyama on Ishvara or through Ishvara, it is samadhi without seed, or primary sanyama. It is a far, distant state.

Here onward, whatever siddhi is mentioned the sadhaka has to practice to experience; he need not every time make use of it or indulge in it. All these sutras are to be understood at the feet of Ishvara, the Transcendental Master; no outer guru in physical form can guide here. Sanyama at Ishvara's feet would shower the required knowledge. These are very advanced practices and come much later, after a few hundred lifetimes of conscious disciplined yoga abhyasa.

III(17). The sound (or word), that which it denotes (the object) and the embodied spiritual essence (or idea) are usually confused in the mind of the perceiver. By concentrated meditation on these three aspects comes an intuitive comprehension of the sound uttered by all forms of life.

Human senses and sense organs are structured to a particular spectrum of vaikheri sound. Earlier, the brain and self-mind were not aware and were confused as to what to utter, that is, the disciple was unaware of the 'word' to call upon Ishvara. Now that the word and the sound are known, all the sounds of any life are understood. The disciple begins by learning the higher and lower octaves of vaikheri and, further on, learns to recognize the world of madhyama- and pashyanti-nada.

It is a training in this objective world of Bhuh structure wherein vaikheri sound prevails; how, with the help of Ishvara, one can produce madhyama sound found in Bhuvah structure, and even to produce pashyanti grade of sound found in Svahah structure. More cannot be said.

III(22). Karma is of two kinds: immediate karma and future karma. By perfectly concentrated meditation on these, the yogi knows the term of his experience in the three worlds. This knowledge comes also from signs.

Karma can be either immediate or distant, depending on the cycle in which it was committed. The disciple comes to know how long he will be in the three lokas, Bhuh, Bhuvah, Svahah, before the ultimate liberation. For normal people, knowledge of signs, i.e. a deep knowledge of astrology, can also reveal the past and future. But for the disciple it is through the higher practices of yoga -- a study of past incarnations leading to the present via study of the deep memory pool.

A science like astrology can predict, but sanyama on the feet of the Gurudeva can throw open eternities upon eternities of the past and future. One can know all of one's past and future also the same way.

III(23). Union with others is to be gained through one-pointed meditation upon the three states of feeling -- compassion, tenderness and dispassion.

This is an advanced and difficult practice. By synchronizing breathing with that of another, one can temporarily become one with another and experience all the experiences of the other person instantly. This one-pointed subjectivity is far more intense than any 'obsession' or passionate pursuit of material objects in the objective world.

All of the above practices are possible while the disciple is in a constant state of concentrated meditation. Though not necessary, these higher practices are learnt and mastered.

'Union with others' -- who are these others? Now the sadhaka has become tender, dispassionate and compassionate, and so through sanyama at the feet of the Gurudeva the sadhaka can experience the presence of advanced persons now high up on the sixth sub-stage of Svahah on the upward arc. But know that one's Gurudeva can lead even beyond (if the sadhaka deserves), hence the exposition states, 'though not necessary'.

IV(18). The Lord of the mind, the Perceiver, is ever aware of the constantly active mind stuff, the effect-producing cause.

In an ordinary person, the brain is the lord and the so-called perceiver; the self-mind is not a catalyst but involved. Later the man practises sincerely and the self-mind is sometimes off and sometimes on, i.e. it is sometimes a catalyst and he gets glimpses. Still later, the self-mind remains as a catalyst and with regular practices, establishes contact with the inner man and also with Chittie. Later, the disciple willingly surrenders to Ishvara, who actually always was and now actively is the Lord of the mind. That is, the disciple is convinced that neither brain nor self-mind nor Chittie can help and guide as Ishvara can. All of them are set aside as the realization dawns that, all along, Ishvara was watching every modification of brain and mind.

This is the description of the state of 'no-mind' -- the active cosmic individual maya creative mind, that had held the sadhaka as if in a vice, totally bound, and made him experience the unreal as real, has now been reduced to the state of no-mind, now helpless to misguide. Ishvara was watching for eternities all the play of cosmic individual mind and was waiting for this day so that the sincere sadhaka can now be taken in hand.

IV(19). Because it can be seen or cognized, it is apparent that the mind is not the source of illumination.

Mind, individual or Infinite, is outgoing -- this is its chief characteristic. The chief characteristic of brain is also its outgoing nature. Therefore, using the brain with mind that is outgoing, we search and find the world, the people, life, and objects around us. Going inward does not come naturally to brain and mind. Today's scientist can tell us the age of the universe or about features in the cosmos millions of light years away. He is not able to go inward by a few millimetres because his mind and brain will not allow it. It is through yoga abhyasa with the help

of Ishvara the Gurudeva that he may do so, because Ishvara from time immemorial has observed every modification of mind and mind itself.

At one time, the brain in its egotism thought it was all in all; later, after practices, it started reflecting the intelligence of the mind. Now the disciple knows that even this intelligence of the mind is not dependable, that mind is not the ultimate source of true knowledge.

Avidya seems endless. In this sutra for a particular sadhaka it has come to an end. No more are the cosmic maya creative pressures able to work on this particular sadhaka -- one is convinced about the ineffectiveness of cosmic mind itself, though at one time one did have great respect. But the truth is now known that 'mind is not the source of illumination', just as the moon is not. But the sun is, so is Ishvara the only source.

IV(20). Neither can it know two objects simultaneously, itself and that which is external to itself.

Being outgoing, like the physical eyes that can see the universe but not an inch within, the mind cannot know itself. It will, though, know all that is external to itself. If this were not so, yoga abhyasa would not be necessary, nor Yoga Sutra by Sage Patanjali. But in the case of Ishvara, Satyam, nothing is external -- Ishvara is a fragment of Divine Wholeness and holds all of Chittie within itself. It is a far superior position.

If the full moon can realize that the light it throws on this Earth is not its own belonging, but the sun's light reflected from it, that will be the day of deliverance for the moon. Similar is the position of individual cosmic mind -- the day of deliverance for the sadhaka is the day of deliverance of the individual mind also.

IV(21). If knowledge of the mind (chitta) by a remoter mind is postulated, an infinite number of knowers must be inferred and the sequence of memory reactions would tend to infinite confusion.

If we do not accept IV(19) and IV(20), then like the partial sequence brain--self-mind--Infinite Mind, we shall be forced to construct an unending chain of minds, leading to unending confusion of memory belonging to each mind and of being knowable by another mind. One mind superior to another, even if supposed ad-infinitum, the fact still remains that even the final mind 'is not the source of illumination'. So such a supposition will not solve the problem.

There must be something that can know and observe the highest mind, even the cosmic mind, and that is Ishvara, the Divine Fragment, the essence of Divine Wholeness that created this cosmic mind for the Bubble that is Existence.

IV(22). When the spiritual intelligence, which stands alone and freed from

objects, reflects itself in the mind stuff (chitta), then comes awareness of the Self.

Consider the phrase 'reflects itself'. If a vessel containing water is kept out in the moonlight, the moon will reflect itself in the water, provided the water in the vessel is not in turmoil. The water does not have to 'pull' the moon in, in order to reflect it. We know Infinite Mind is pure awareness and as individual mind acting as a catalyst can help the brain to know by throwing light. We have also seen in an earlier sutra that, being outgoing, mind cannot know itself, it needs the guidance of Ishvara. So, if the brain and self-mind are calm and free from turmoil, the 'spiritual intelligence', Ishvara, will 'reflect itself', i.e. use brain and self-mind naturally as instruments. The brain and mind do not need to search and pull Ishvara within.

The sadhaka has done everything possible to refine and cleanse oneself. All the sadhanas have been practiced -- the thinking instrument is calm, the psychic nature is healed -- now he or she waits as the individual cosmic mind that is reduced to no-mind waits. At this juncture the Self, Ishvara, like the moon on the surface of calm water reflects itself -- the sadhaka is accepted! (In his sonnet, 'On his Blindness', Milton ends by saying, "They also serve who only stand and wait.")

IV(23). Then the mind stuff, reflecting both the knower and the knowable, becomes omniscient.

From IV(22) we understand that only Ishvara, Satyam, is -- all else, the entire Brahmanda, is nothing but mind maya creative pressures, that we are made to believe as real. This 'reflecting itself' becomes a possibility when the brain and mind are in tune with the inner Ishvara -- then they come to know all that is worth knowing, they become omniscient. Sutra II(17) brings this thought out further. "Thus has been established the existence of Purusha, the unchangeable, as a separate entity from the mind, which is by nature changeable, being as it is by nature knowable."

Book V Rearranged -- Part 1

I(27). The Word of Ishvara is OM (or AUM) . This is the Pranava.

If the disciple has come this far and can maintain the meditative attitude for long hours, the inner spiritual man, Ishvara the Gurudeva, will teach how to pronounce Om, Om being the name of Ishvara. As each Ishvara in each complex human system is the same Divine Fragment of the same Divine Wholeness, Om is the one and only name of each Ishvara the Gurudeva in each body/brain system. The reader is referred to the practices pertaining precisely to this sutra.

The syllable OM (AUM) is the symbol indicative of the Brahman-Atman idea.

Om, as a sound principle, is said to be inclusive of all sounds and hence is called the support of the world of speech. It is the silence into which the sound OM illuminates. The mind's vrittis or thought comments are silenced into Brahman-vritti. The support or ground of the world is Brahman. Through its use the sadhaka is said to attain Brahman-vidya.

I(28). Through the sounding of the Word and through reflection upon its meaning, the Way is found.

Now that the brain and self-mind are both fully devoted to Ishvara and, after learning the word and how to pronounce it, are in constant meditative attitude on OM, they receive their guidance, 'the way is found'. Which 'way' is referred to -- from maya creative pressures to the absolute bliss of Turiya. No other outside help or guidance is needed. The sounding of OM is important. One must learn from the Gurudeva how to pronounce the word. The mind, whilst pronouncing, holds the idea of the black flame with OM in it.

I(29). From this comes the realization of the Self and the removal of all obstacles.

In continuation of I(28), once the disciple has called on Ishvara and experienced Ishvara within (one may not say that he has had darshan of Ishvara, for darshan gives a wrong meaning), the disciple is now under constant protection of Ishvara and is also aware of this protection, so there can be no obstacles now. When one becomes one with Turiya, when one is immersed in Ishvara -- there can be no obstacles, for Ishvara is free from all obstacles.

In the Mahabharata, the mighty spiritual warrior Karna, who never refused a favour asked of him, willingly gave away his protective kavacha when asked for it. Krishna knew that otherwise Arjuna was sure to die at the hands of Karna.

I(36). By meditation upon Light and upon Radiance, knowledge of the Spirit can be reached and thus peace can be achieved.

The only object of meditation, we have noted earlier, is Ishvara -- Ishvara which is Spirit in Creation and soul in Existence. So one-pointedness on the black flame within will reveal to the brain and mind all of the situation outside of the Celestial Bubble, the conditions of Creation. So also will the difference between soul and Spirit be understood.

Advaitic meditation is strictly upon the Self-Atman -- meditation on Self being neither a point nor an object -- as the ultimate meditation, but the existential subject thus appears to be a difficult task as it is not a technique involving concentration on some object which the subjective mind

can grasp. This is the ultimate difference in Advaita meditation. When ultimately the mantra itself vanishes and with it the thinking functions, one transcends into the non-dual condition.

I(40). Thus the yogi's realization extends from the infinitely small to the infinitely great and from anu (the atom) to Atman (or Spirit) his knowledge is perfected.

Actually, when in communication with Chittie, Infinite Mind, the disciple could know all about the universe. But even Infinite Mind, like the brain and self-mind, cannot penetrate into Creation. All objects of Existence created in the Celestial Bubble have no entry into Creation. As stated in I(36), only Ishvara as Spirit can reveal true information of Janah-Tapah-Satyam, and so the disciple now knows 'from anu (the stuff of Existence) to Atman (the texture of Creation)'.

If one can experience the entire Brahmanda one would feel that one knows much. But when one knows that Brahmanda is a mere pin-point in Satyam and that it is only a mind maya creative pressure area that leads one away from the Truth, the Turiya state, one realizes that one knows nothing.

I(41). To him whose vrittis (modifications of the mind stuff) are entirely controlled, there eventuates a state of identity with and similarity to that which is realized. The knower, knowledge and field of knowledge become one, just as a crystal takes to itself the colours of that which is reflected in it.

Henceforth the sutras lay out the great possibilities that are now realized through the experience of Ishvara. This sutra describes the disciple at the stage when the vrittis (mind modifications) are 'entirely controlled' because the body, brain and self-mind no longer have a separate existence from Ishvara for even a moment. Since body/brain and self-mind fully co-ordinate, there is complete identity of relation and understanding. The real knower is Ishvara, knowledge is gathered by the brain, the field of knowledge is Chittie, and self-mind remains now only as a catalytic part of Chittie -- all are seamlessly identical. There is no separate knower, no separate source of knowledge and no separate knowledge to be gathered. Brain and self-mind are like a clear crystal and do not work by themselves any more.

At this late stage when maya creative pressures have come to an end, what is the knowledge to be gathered, what is the field of knowledge left, and when there is but the all-knowing Self alone, where does the question of knower arise? All have become one -- Advaita!

I(45). The gross leads into the subtle and the subtle leads in progressive stages to that state of pure spiritual being called Pradhana.

This shows the progress of the disciple. In the beginning, when his gunas were unbalanced and sattva was overpowered by rajas and tamas, he was concerned with calming the thinking instrument and healing his psychic nature. He followed elementary practices to achieve this and gradually his breathing became more and more rhythmic and steady over longer periods of time.

Then he proceeded to practise concentration, meditation and contemplation in the objective (outward) world. Later, he practised dharana, dhyana and samadhi with seed in the subjective world with the help of Chittie. This inward turn is pratyaka chetana -- control over the principal material cause named Pradhana. Then he called upon his Ishvara the Gurudeva and, setting aside everything, took up sanyama through his Ishvara the Gurudeva. Nothing is beyond Chittie in the objective world and nothing is beyond Ishvara in the subjective as well as objective world. Thus the gross will lead to the subtle and in progressive stages reach the pure spiritual state, Turiya.

The immensity of Brahmanda, the never-ending Universe, holding galaxies, each over thousands of light years in diameter, and billions of such galaxies rushing away from each other, some attaining over half the speed of light -- in itself suggests that there is something wrong with the beholder or with that which is beheld. Even scientifically one day the astral part of the physical universe will be known to be twice the size of the physical part, and then scientists will turn back, just as in the individual case the mind turns back after being outgoing for millions of years.

I(47). When the super-contemplative state is reached, the yogi acquires pure spiritual realization through the balanced quiet of the chitta (the thinking instrument or mind stuff).

Inspiration has progressed to intuition, intuition to perception, and perception to a permanent state of meditative attitude. Or we may say that pratyahara has progressed to dharana, dhyana to dhyana, and dhyana to samadhi with seed and later to samadhi without seed, until Ishvara becomes the Gurudeva. The chitta is balanced as a catalyst, the thinking instrument is calm and quiet and total meditative attitude automatically persists. Normal duties and obligations are attended to without losing contact with Ishvara, or without laying aside the meditative attitude, even for a moment.

This is in continuation of I(45). Regards the on-coming evolution of the future, the inquiring mind of the individual will at first appear to be in utmost turmoil and may even exert characteristics of the very old, primitive days; but then the cycle, or the circle, must complete and the finer stages will unfold, finally leading to Turiya, the super contemplative state. Truth is one, whether searched for by going outwards or inwards, and ultimately the final realization has to be same -- Turiya-Self-Satyam.

II(16). Pain which is yet to come can be warded off.

Not only is the way found, I(28), but the way is also cleared, 'the removal of all obstacles'. There are, of course, no obstacles and hindrances within, all those have been cleared long past. Here are meant the higher obstacles of karma, for even they are removed.

"... The philosophy of yoga differs fundamentally from most of the orthodox religions of the world ... According to yogic philosophy, death no more solves the spiritual problem (pain experienced in daily life) than night solves one's economic problem. ... It is possible to rise completely above the illusions and miseries of life and to gain infinite knowledge, bliss and power through Enlightenment here and now while we are living in the physical body. ... So it is not a question of choosing the path of yoga or rejecting it -- it is a question of choosing it now or later in some future life." That is, preventing the experience of pain until some day in a future life when the discipline of a life based on yoga is accepted. And finally, "No vague promise of an uncertain post-mortem happiness is this, but a definite scientific assertion of a fact."

As per the sutra, achieving 'enlightenment' in this life means that we bring the gunas to balance and rhythm, we ennoble our structure of acceptance and thereby our texture, so that the pain which would otherwise visit us to teach much needed lessons is now not necessary. All life in the objective universe is pain! One can be surrounded by all the luxuries that money and science can give and yet one can be very unhappy and even not free from physical and mental pain. As long as you delay choosing the path of yoga you are delaying your deliverance from pain.

II(17). The illusion that the Perceiver and that which is perceived are one and the same, is the cause of the pain producing effects which must be warded off.

All along, prakriti presents the aspects of the objective universe to the real Seer, yet the 'I am' awareness looks upon the play of prakriti as if 'I am' is the seer. This conjunction, or the superimposition of the 'I am' personality, is avidya itself. This wrong reaction leads to wrong action and to much avoidable pain. This was indeed the state of the disciple at one time. Now the disciple recognized that it was an illusion under which he had lived, and which had created pain-producing effects from which he is now free. He is in fact almost free from all illusions now.

The individual cosmic mind is the maya creative mind, a part of the entire cosmic maya creative mind. It can be reduced to the state of no-mind by an individual. Till such time as it is so reduced, the experience of the individual was the illusion of false conception. The individual is yet not free from this maya creative play of the mind. If, in between, he is off-guard, the same illusion will be presented. "Eternal vigil is the price of liberty."

II(51). There is a fourth stage of pranayama which transcends those dealing with the internal and external phases.

This sutra is a million light years away from the preceding sutra II(50) and so appears later here in the fifth book once sanyama starts. In that sutra, pranayama, which was prana synchronized to breath was described as 'internal, external and motionless, subject to place, time and number'.

But here, "In the fourth and the highest kind of pranayama breath is kept out. The fourth kind of pranayama ... is the real pranayama for which all the previous practices are merely a preparation ... (wherein) the pranic currents are used to arouse kundalini, how the kundalini activates the chakras in the sushumna... All these things of a practical nature which are fraught with dangerous possibilities are taught by the Guru personally to the chela." The caution is once again very clear -- these practices are 'fraught with dangerous possibilities', and so should be practiced only at the feet of the Transcendental Master -- Ishvara the Gurudeva. That is why from sanyama onward the reader is repeatedly requested not to practise by just reading the higher practices as stated in this book except under a wise guru.

The three stages of breath are the incoming, the outgoing, and the holding of breath. These three follow each other regularly, only the timings are different in different pranayamas. But during this final pranayama there is no regular breathing whatsoever, so that timings are irrelevant. Breath is either kept out of the lungs or held inside the lungs while prana continues to be directed within the body one-pointedly. Refer diagram 3c. This sutra is the description of the diagram and its purpose.

II(52). Through this, that which obscures the light is gradually removed.

There is a clear possibility of misunderstanding this sutra. Rama Prasad asks, very relevantly, "The question arises that if pranayama alone does away with vice, what is the use of purificatory action (tapas)?" The clarification is provided through the qualifying words 'is gradually removed' or 'becomes feeble through the practice'. Without this much needed understanding, all the higher practices given at the end of the book will be mere visualizing practices and the Yoga Sutra will remain so much spiritual fiction. Refer also II(51) earlier and the quoted remarks in its exposition.

Yet some misunderstanding regarding 'light' may crop up. By 'light' here is not meant 'soul'. There can be light of knowledge, mind is able to throw light when brain is confused, but the light referred to here is the ability to see clearly the primary body and the internal physical body. Without this happening, the higher practices relating to the primary body remain mere visualizing gimmicks, all very useless.

It is true that unlike the physical body which is dense and opaque, the

primary body is luminous. This luminosity, which so far was covered, has to be experienced. This cover is now removed; later, by continued practices, the luminosity of the mental body, which is much more luminous will also be seen clearly. No more visualizing will be necessary during practices.

All these statements are expressed as long as an individual, or even a scholar, believes in the possibilities of certain sadhana -- be it pranayama, be it japa, be it tapas -- giving the result. All that any type of sadhana can do, or all the types of sadhana put together can do, is remove obstacles.

II(53). And the mind (the thinking instrument) is prepared for the meditative attitude.

Earlier the disciple went through many methods and practices both internal and external. This disciple needed to reach the stages of dharana, dhyana and samadhi. But he has now attained the fourth stage, sanyama, a permanent stage of meditative attitude, wherein there is no need for conscious practices or control. He or she has identified with Ishvara and this identification is never lost. Because of this controlled attitude, the light of the Soul or Ishvara is not obstructed even for a moment.

Of course, it has all happened gradually. The brain and self-mind have reached the stage of meditative attitude constantly maintained, for the disciple finds nothing comparable to Ishvara anywhere in the Celestial Bubble. One subtle point has not to be overlooked. The sutra begins with 'And', 'And the mind is prepared ...' It suggests that, along with everything else, keeping the individual mind in the state of no-mind is very imperative.

For dharana, then dhyana, and then samadhi, one consciously enters and exits these states for the duration of the practice. But sanyama, especially primary sanyama, is a state which constantly abides by one -- it is always present! To bring this about through practices enables one to live simultaneously on two completely different planes -- as a householder in the objective world, and with meditative attitude in the subjective universe.

III(4). When dharana, dhyana and samadhi form one sequential act (the meditative attitude), then is sanyama achieved.

It is imperative to understand the hidden meaning of sanyama before moving any further -- this, after all, is the domain of a yogi and one may not step in without due preparation. Before sanyama can be performed a sincere disciple is examined by his or her Guru -- whether mastery has been achieved over mind modifications, emotions and memory, over nirmanakaya and sambhogakaya, i.e. whether one is able to set aside these two bodies and function in dharmakaya alone maintaining a very high level of

awareness. So far, dharana, dhyana and samadhi had been practised, in early stages on objective substances and later on subjective aspects, while remaining in the bodies. Then dharana, dhyana and samadhi were practised with great veneration by being in communication with Chittie, Infinite Mind, through chitta, self- or individual mind, while still remaining in the bodies. Help of Chittie is very essential to understand what matter is, what it is composed of, what the gunas are and how mastery over them can be achieved so that the senses and emotions that form the thinking principle can be completely quieted.

Then the individual becomes aware of what is stated in III(18-19-20), and wholeheartedly calls upon his Ishvara the Gurudeva and awaits the experience of Ishvara. He practises as stated in I(23) to I(29) (refer to the practice steps at the end of Book V rearranged, Part 2). And now comes the sanyama stage proper -- the disciple had continued under guidance of Chittie till such time as he was accepted by Ishvara. Secondary stage sanyama is communication with Chittie and primary stage sanyama is communication with Ishvara, but the sutras following do not seem to differentiate between them because such knowledge is given by word of mouth.

Sanyama is indeed one sequential act of dharana-dhyana-samadhi, but not directly on an object. The medium is Chittie at first and, after acceptance by Ishvara, through Ishvara the Gurudeva. Secondary sanyama is done remaining in the bodies; primary sanyama is performed in dharmakaya only. Sanyama is done at night till such time as the complex system can also maintain awareness in the objective world. Whenever consciously practiced, sanyama is sabija samadhi. But when it is ever-present, established for all 24 hours, not disturbed even during waking hours by the normal life of a house-holder, so that the individual lives constantly on two different planes, that is `sanyama achieved' -- it has become constant meditative attitude, it is nirbija samadhi. Sutras III(16) to III(52) are the practices of sanyama -- III(16) to III(40) are secondary sanyama based and III(41) to III(52) are primary sanyama practices. We shall take up each in detail later.

The authentic experience of Ishvara is poles apart from darshan, which is hallucination. In darshan one merely sees what one wants to see -- the image of ishta-devata! What the disciple experiences is what was never even imagined -- did Arjuna imagine the cosmic vision in chapter 11 of the Geeta? The individual may even experience shock and fear at the immensity of the vision -- Arjuna for instance, calls upon Krishna to take his usual form again. By now Chittie has also been left behind. From now onward, the disciple has to depend on nothing outside of himself or herself except on Ishvara the Gurudeva. As I(25) says, `In Ishvara the Gurudeva, the germ (seed) of all knowledge expands into infinity.'

The yogi is no more in search of anything directly -- whatever he wants to know he has to practise sanyama and Ishvara the Gurudeva will teach, will show and will explain. For all knowledge and wisdom is with Ishvara, there is nothing beyond Ishvara in the three worlds! The yogi has first to learn from Ishvara the highest octaves of vaikheri, madhyama and pashyanti

sounds, otherwise he cannot mentally have communication with Ishvara, because sanyama is performed in utter silence within and no physical dialogue is permitted. Finally, under protection of Ishvara, he has to learn how to sound para-nada. For this he needs Ishvara's protection, for the power of para-nada would otherwise destroy all his kayas, his brain, manas and buddhi. This is necessary education because, after all is over, he has to destroy and disintegrate his kayas consciously, destroy the causal body and the three permanent seed atoms in it. Only then does he become Ishvara -- the free soul or Spirit -- and leave the Bubble to reach Creation -- Tapah, Divine Wholeness -- his Celestial Home. With this understanding we may now proceed.

In II(51) we noted the fourth stage of pranayama; here we observe the fourth stage which is in continuity of dharana-dhyana-samadhi. The ultimate purpose of all this is experiencing the true fourth state, Turiya-Reality-Satyam, which is not the continuation of the three usual states, waking-sleep-dream, but which negates these three states.

III(5). As a result of sanyama comes the shining forth of the light.

Samadhi is a freely used word and completely misunderstood. That is why text books have to describe various types of samadhis. The important factor in almost all types of samadhi is prajna, the very high type of pure awareness, the proper communication with Chittie, Universal Divine Mind. Before sanyama can start, this communication has to be snapped because the disciple has experienced Ishvara the Gurudeva. Ishvara is pure Consciousness, so even prajna is now set aside. For the individual has experienced the shining light of Ishvara!

Unfortunately it has always been, since ages, to equate light with realization. 'Shining forth of the light' -- if light is taken or understood as enlightenment, realization, well and good. But Ishvara, which is Satyam-Reality-Turiya, is same as inky, black darkness. Light is objective and material, Satyam is not!

III(6). This illumination is gradual, it is developed stage by stage, plane by plane.

These sutras confirm what III(51-52-53) introduced as meditative attitude. When from dharana to dhyana to samadhi to samadhi without seed state is attained, that is a state of constant meditative attitude -- sanyama. The disciple has steadily reached nearly the end of the path. Light is realization and in that sense illumination. The illumination, even through sanyama, is gradual. For instance, Arjuna was shown only what was relevant to the battle of Kurukshetra.

During the day the disciple is a normal householder, at night he practises sanyama. On his own he cannot travel far -- we know the physical universe Bhuh is very vast, but the astral universe Bhuvah is twice its size and the mental universe or Svahah is twice the size of Bhuvah. So any movement,

even 100,000 times faster than light (which is not possible), is meaningless. Hence sanyama! The illumination is gradual because much is made apparent in stages, at first in the physical universe and its seven sub-stages, then in the astral universe and its seven sub-stages and finally in the mental universe and its seven sub-stages. One comes to know more and more the why of Existence!

Then to the individual, who is now a maharshi, much is made apparent in Mahakala, the laxman rekha of Existence, the storehouse of all memory of both involution and evolution. One then becomes a Buddha! All this is made clear by 'gradual illumination' -- the individual does not ask to learn but Ishvara the Gurudeva takes him mentally and the knowledge registers as dream. The longer the Gurudeva-discipleship relationship, the greater the enlightenment. The disciple has to know Brahmanda, including Mahakala, to be authentic when he says that all this is maya creative pressures.

III(7). These last three means (steps) of yoga have a more intimate subjective effect than the previous five.

We have earlier noted the eight steps of yoga abhyasa. The last three means or steps -- not as concentration, meditation and contemplation which are outward in the objective world, but as dharana, dhyana and samadhi in the inner subjective world -- the sutra says, have 'a more intimate subjective effect'. The earlier five, yama, niyama, asana, pranayama and pratyahara were basic steps that led to these last three, and were by no means less important, inasmuch as the last three cannot be attained without the diligent practice of these five.

Secondary sanyama with cosmic mind and then sanyama with Ishvara are more close encounters because in the first five steps the disciple, so to say, works on himself and qualifies for the experience to be gained by the last three steps, and then the final step, sanyama.

Now the word 'intimate'. An intimate relationship is an extremely close relationship between two about which neither of the two ever utter a word. It is sanyama, when these three steps become one sequential act, that forges the most intimate relationship between the disciple and Ishvara -- ask Radha about Krishna and you will never hear a word!

III(8). Even these three, however, are external to the true seedless samadhi which is not based on an object. It is free from the effects of the discriminative nature of the chitta (the thinking instrument).

The Sage considers dharana, dhyana and samadhi with seed as external or seeded with motive when compared to sanyama. In these three states, however high, the disciple had a motive; now in sanyama there is neither motive nor desire. This state is depicted in diagram 3c where brain and self-mind do not interfere even for a moment because they have identified completely with Ishvara. This sutra confirms the previous sutra by bringing out the depth of the word 'intimate'. It clarifies the vast

gap between dharana, dhyana, samadhi practised by a disciple on his own in the inward subjective world and the final sanyama by the grace of Ishvara the Gurudeva.

Dharana-dhyana-samadhi are steps to reach a certain level of enlightenment; then sanyama through cosmic mind not only gives all knowledge of Brahmanda but also makes the disciple fully aware as to how cosmic mind creative pressures work; then sanyama by the grace of Ishvara takes the disciple out of the Bubble that is Existence. Finally, no step -- nothing is needed.

Though the disciple has no need of any practices, he can adopt certain methods to accomplish certain things. There is no compulsion for him to do so, but the following sutras tell us what things are possible and within his capabilities.

III(18). Knowledge of previous incarnations becomes available when the ability to see thought-images is acquired.

Incoming impulses in coded patterns coupled with memory in a series of coded patterns and leading to thought forms in coded patterns that are now seen by the developed eyes of the disciple. Nature has her own language of codes, very different from the thousands of languages and dialects on earth. Once a thought is formed, one copy becomes memory. Each individual is born with memory pools -- one is shallow containing memory patterns of this life and the other deep containing memory patterns of many previous lives. Just intense dharana or dhyana would reveal the code which will be in picture form -- sanyama is not necessary for this comparatively elementary practice. So patterns of memory when decoded show previous lives and how karma is created and operated. This is how the disciple develops for the ultimate possibility of sanyama.

The disciple, having reached a certain high level of awareness and enlightenment, is now able to see the whole universe as full of coded patterns only. The universe ceases to be as was earlier seen. As each electrical appliance can work differently, so each object can adopt a particular type of coded patterns and manifest accordingly. For instance, in spite of the sun the space between Earth and Sun is cold, yet it is boiling on Earth -- the coded patterns of the Earth translate as it thinks best for life on Earth.

III(19). Through concentrated meditation, the thought images in the minds of other people become apparent.

In this continuation of III(18), once a sadhaka reaches the state when he can see the entire Brahmanda as mere collection of coded patterns only -- he can see each individual also as a collection of thought patterns. The disciple is able to decipher and decode these patterns and to know the thoughts of a person. Once the code is understood and once the practice

of intense dharana or dhyana is learnt, whether they be thought patterns of one's own self or of others makes no difference. This is normally not done as trespass but only in order to help another being or for personal study. All these practices are under sacred oath and misuse is properly punished.

III(20). As, however, the object of those thoughts is not apparent to the perceiver, he sees only the thought and not the object. His meditation excludes the tangible.

This sutra is in continuation of III(18-19) and shows how decoding can improve with progress. At first the disciple may decipher the code and read thoughts; he may or may not be able to see the actual events related to these thoughts, though later on that too becomes possible. Decoding reveals the picture form of thought patterns.

If the disciple wants to understand the why behind the thought patterns, then deeper dhyana will reveal the actual happenings so that he or she learns the law of cause and effect. Till one is able consciously to redeem one's past, till then the law of cause and effect is applicable. Once redeeming is done, the effects will not visit because the causes are eliminated. This is the appropriate meaning of the earlier II(16), 'pain which is yet to come can be warded off'.

III(21). By concentrated meditation upon the distinction between form and body, those properties of the body which make it visible to the human eye are negated and the yogi can render himself invisible.

Vision is due to the eyes, but certain things even perfectly formed eyes cannot see although the whole system may be biologically normal. It is also possible to see with eyes completely bandaged. This therefore means that there is more to vision than meets the eyes! By intense dharana or dhyana the disciple is able to disconnect the function related to vision of the astral sight, both his own and of those who may witness the event; in this way he or she becomes temporarily invisible.

This power too, as with all other siddhis, is a natural consequence for one who has come this far. These powers are not sought but some disciples may be tempted to demonstrate them. If the disciple were to indulge in a play of powers, Ishvara separates once again to become only a witness and not a guide. The human body/brain complex is allowed to play with these powers. Many lives are lost before a contact with Ishvara is made once again. Some disciples learn this the hard way. It is unfortunately sad that normally seven out of ten disciples mess up their progress at this wonderful juncture. Some even fall by the wayside as soon as the dharana stage is reached.

Now that the disciple is able to decode and translate all coded patterns in the universe, or merely let the coded patterns remain as they are, his own body is also a mass of coded patterns and so would prevent their

decoding; hence the form will not be seen.

The last seven sutras in Part 1 and the first four sutras in Part 2 deal with a particular technique of rotation, linking and circulation of prana which is elaborated in detail in the practices at the end of Book V rearranged, Parts 1 and 2. Here we shall cover the exposition. All these practices from III(24) onwards are done not for the sake of receiving benefits but for bringing about absolute balance of the qualities -- a most difficult task which has to be performed.

The sutras deal with psychic centres in the primary body. No progress is legitimate or possible unless II(52) is properly understood, otherwise these practices will be so much mere visualizing for the disciple. The intense dharana or dhyana is on one centre after another, during which the agitations and improper circulation at each centre are corrected and the psychic centre regenerates. By intense dharana is meant at the very least the concentration of Arjuna as brought out in the Mahabharata. Before the reader wishes to try sanyama as stated in many of the sutras, it is imperative that all the other practices -- 3SRB, the corrective, the upgrading of awareness, and phases I-IV -- have been mastered. All those practices therefore precede the practice of sanyama.

III(24). Meditation, one-pointedly centred upon the power of the elephant, will awaken that force or light.

'One-pointedness' here is as in the fifth practice for upgrading awareness -- we are conscious in a particular area and consciously fade out the remaining areas. Recall the story of the young Arjuna as the supreme archer. Similarly we are conscious of that region of the perineum where the muladhara chakra is (like the corridor in the fifth upgrading of awareness practice) and consciously fade out the remainder of the body, while maintaining anti-clockwise rotation of prana at normal 3SRB of 12 cycles per minute. This will awaken great force and light and wisdom. Such one-pointedness when applied to that region of the astral body will result in a flow of utmost energy to that area.

The centres are stated symbolically, i.e. the elephant = muladhara. But the most important point is as stated in II(52). If the disciple has been sincere in his practices -- especially upgrading of awareness and has obtained results as stated therein -- the level of awareness will allow the disciple to be able to see the inside of his physical body and also the astral body; otherwise it will be mere visualizing. Unless this sight is developed, the following practices have no meaning.

The power of the arrows sent by great warriors were more powerful than our present day missiles (which are thoughtlessly propelled) because of certain practices which gave them atomic power. These practices as stated in and from III(24) onward do create such terrific atomic power -- we know that at (1<-->2) (muladhara-swadhithana) fusion and fission take place. Such and other more powerful processes take place at anahata, vishuddhi,

ajna, sahasrara and/or bindu.

Keep this note in mind when reading sutras III(24-34) in Book V rearranged, Parts 1 and 2.

III(25). Perfectly concentrated meditation upon the awakened light will produce the pure awareness of that which is subtle, hidden and remote.

III(26). Through meditation, one-pointedly fixed upon the sun, will come a consciousness (or knowledge) of the seven worlds.

Sutra III(24) was practiced by itself; so also is III(25). It is for the sadhaka to see the inside of his physical body, the area of the perineum and the parallel area of the primary body, and see prana rotate anti-clockwise; similarly, now, at the base of the sex organ, an inch under the skin, to see the physical body area and the parallel area in the primary body, and see prana rotate clockwise.

These two sutras can be taken together because both deal with the swadhisthana chakra. III(25) refers to one-pointedness, as explained in III(24) above, exclusively at swadhisthana, with clockwise rotation. In III(26), both muladhara and swadhisthana are involved -- the rotation-cum-circulation movement (1<->2) in the diagrams. This movement (1<->2) in the psychic body starts from birth. But, like our improper breathing, it is not proper and rhythmic and must be corrected. Hence the anti-clockwise rotation at muladhara, the clockwise rotation at swadhisthana, and the linking of the two as in a figure of '8' standing diagonally. As a result of III(25), the subtle, the hidden and the remote will be clearly seen, known and understood; through the proper practice of III(26) all the seven sub-stages of Bhuh will be seen, known and understood. The detailed technique of setting right the rotation and circulation at (1<->2) and the other centres is given in the practices.

III(27). A knowledge of all lunar forms arises through one-pointed meditation upon the moon.

III(29). By concentrated attention upon the centre called the solar plexus, comes perfected knowledge as to the condition of the body.

As we proceed upward from muladhara and swadhisthana, next we come to manipura centre, regarded as the moon centre. We take both sutras together for manipura chakra. This is the area of the solar plexus within the physical body and the parallel area in the primary body. Similar one-pointedness as described in III(24) above is for each sutra in the respective areas. It requires a lot of cleaning. It is a massive area full of animal memory and memories of bitter events. It is of the nature of the moon -- negative and constantly changing. The moon, too, is totally negative and is symbolic of the same type of experiences.

During involution, and during evolution through the early sub-stages 1,

2, 3 and the first half of sub-stage 4 in Bhuh, we as humanity have lived with our instincts like the animals. Then, due to hostile conditions of living we were forced to survive on our instincts. Now the first half of Bhuh is nearly at an end and the upper half to come does not have the qualities of the same jungle life. But, having been used to such a life for a seeming eternity, even in today's advanced conditions of our civilization we create the jungle atmosphere. All the animal ferociousness and cunning in us is stored here in this centre.

All mischief originates from this centre in case of each human being. Fear is very clearly expressed here, not in the heart or the brain. If not cleansed properly, it will time and again continue to distract attention during every type of practice. Only when totally cleansed through practices will one reap the substantial benefits mentioned in the sutra. Physical, emotional, mental and psychic health also will improve.

III(28). Concentration upon the Pole Star will give knowledge of the orbits of the planets and the stars.

III(34). Understanding of the mind-awareness comes from one-pointed meditation upon the heart centre.

The heart is an important and a delicate organ. It has a direct link with strong emotions. Emotions also have a link with bhakti. So one-pointed concentration on the heart centre -- it has normally negative and positive half centres -- both together are to be re-generated. In the left half the prana rotates anti-clockwise and in the right half the prana rotates clockwise; by practice the prana is rotated clockwise in both halves to make this a positive centre.

Book V Rearranged -- Part 2

III(30). By fixing the attention upon the throat-well centre, cessation of hunger and thirst will ensue.

III(31). By fixing the attention upon the tube or nerve below the throat centre, equilibrium is achieved.

Now, in these two sutras, the chakra vishuddhi is denoted. Like anahata, it is partially negative and partially positive. One-pointed practice in this area slowly converts it to wholly positive. Sutra III(30) denotes the posterior-negative half and III(31) the anterior-positive half; both by regeneration have to be made wholly positive, vibrating clockwise. With proper practice the benefits will follow. The 'equilibrium' mentioned is both physical and nervous, but more so it refers to the balance and rhythm of the gunas, because now we are reaching the head centres.

III(32). Those who have attained self-mastery can be seen and contacted through focusing the light in the head. This power is developed in one-pointed meditation.

(Taluka is not a centre in the sense of whirling power points as the other chakras are. But it plays a very important part in opening and closing the block or switch which allows for practices to be carried out effectively; otherwise, with no conscious closing here, modifications will continue and impair the practices from III(24) onwards. So we give reasonable attention to this area taluka before moving directly to sahasrara in III(32).)

This centre, sahasrara, is both fantastic and dangerous. On intense dharana or dhyana, the disciple can suddenly find himself without any sense of his body; he is instantly transported to some unknown region in Bhuvah, sub-stage 6 or 7 (there is, of course, no actual movement as in a journey). If not prepared he could lose his balance, fall down unconscious and even inflict some internal damage to his body and brain.

Sahasrara has been made justly famous by all writers and teachers. It is indeed a very important chakra, although bindu far exceeds it in greatness and goodness. One-pointed practice in this area will indeed be very effective, but it is also most dangerous. By contact, mental and psychic, with other yogis who are more advanced and on their upward journey, the disciple may make the mistake of accepting one such advanced yogi as guru and would lose contact with Ishvara. No advanced yogi waits for the disciple and so both contacts are lost to the disciple. One then has to begin from III(24) all over again. Understand that Ishvara does not demand attention. If the disciple has been disloyal, the loss of contact comes not as a punishment, but because in one-pointedness (like in the fifth practice) the black flame must never be lost sight of whatever the practice, and the disciple loses contact with this black flame, the symbol of Ishvara.

So sahasrara is to be approached carefully. Most or all sadhakas do not know bindu which is near sahasrara and very safe. Sadhakas get enthralled and attached to this centre. In all cases it is another type of attachment from which it is difficult to break off. Not so is bindu, where the Divine Fragment resides during waking hours. Here the sadhaka has the possibility of melting his ego-centred personality for all time and experiencing Turiya.

III(33). All things can be known in the vivid light of intuition.

Perhaps Sage Patanjali does not wish to comment on bindu, but he explains by word of mouth the importance of bindu, and in this sutra he does refer to bindu.

At this advanced stage, the vivid light of Ishvara, who is light and wisdom, is manifest to the loyal disciple, a light so very different from the objective light that the disciple is accustomed to in the objective universe. After what we have said above in the warning, if the disciple is

able to stand and to see, the term `intuition' for pratibha at this stage is an inadequate description. More appropriate is `pure perception'. Pure or intense perception is the beginning of the possibility of being able to perform sanyama. It is pure realization -- Satyam, Advaita -- experience. The individual has melted away the ego, so no duality of I and thou exists. Here again the words of M.C. in `Light on the Path' apply: "Before the eyes can see, they must be incapable of tears. Before the ears can hear, they must have lost their sensitiveness. Before the tongue can speak in the presence of the Masters, it must have lost the power to wound." But for all these psychic practices, Ishvara is not involved and so primary sanyama has not yet begun.

III(35). Experience (of the pairs of opposites) comes from the inability to distinguish between the personal self and the Purusha (or Spirit). (Sanyama on Self clarifies all confusion.) The objective forms exist for the use (and experience) of the spiritual man. By meditation upon this arises the intuitive perception of the spiritual nature (the Purusha).

This is a difficult sutra. One's attention is drawn to that stage when the disciple was struggling to calm the thinking instrument and heal the psychic nature, when the status of Ishvara was that of soul as witness. With all these practices and conscious steady progress, the status has changed -- Ishvara has actively become the `Lord of the mind' while the body/brain and self-mind are in adoration and follow all the guidance received. Ishvara is about to assume the status of Spirit!

There are various types of confusions arising from various factors. Sattva, Purusha, Self, and pure intelligence are all confused in the mind of a disciple. If the disciple can have one-pointed dharana on Ishvara the Gurudeva, all this confusion will be set aside. All types of bodies and brains -- nirmanakaya, sambhogakaya and dharmakaya -- and all the universes -- Bhuh, Bhuvah and Svahah -- are for the experience of Ishvara. One who is settled in this knowledge is established in spiritual nature.

As for the sadhaka who is fortunate to have experienced Satyam, the Divine Presence, at bindu and has melted away the ego, there is no talk of pairs of opposites, or duality in any form. This is the end of the road -- though many more sutras will follow, for the Sage has to clarify many more points -- the sadhaka may live and fulfill all worldly obligations he or she is at all times anchored in bindu -- the Advaita state -- and mind has been reduced permanently to no-mind.

III(36). As the result of this experience and meditation, the higher hearing touch, sight, taste and smell are developed, producing intuitional knowledge.

The extension and experience of the psychic senses are enumerated in this sutra. We have mentioned that all practices from III(24) onwards are to be done one-pointedly in the respective areas of the psychic body. All the enumerated chakras are in the psychic body. Each chakra is regenerated,

and rotation therein is steadied and perfected. So, like the five senses and sense organs of the psychic body, the same five senses and sense organs in the psychic body are activated. Their potency is many thousand times sharper and extends over infinite distances compared to the physical body/brain system. Let not anyone attempt these practices except under a wise guru. This is the natural state of the sadhaka when fulfilling his or her day-to-day obligations -- yet never for a moment involved in any type of duality.

III(37). These powers are obstacles to the highest spiritual realization, but serve as magical powers in the objective world.

A clear-cut warning is issued here. Seven out of ten disciples make the fatal mistake here at this stage. We have cautioned in III(32) that the practice at sahasrara is dangerous, more so because practically all practitioners are given to understand that sahasrara is the end of the road. The disciple may think he or she has arrived and, with so many psychic powers at command, could be totally convinced of it. This clear-cut warning is to be heeded. Only setting aside all the psychic powers earned will permit sanyama through Ishvara, and one gets real blessings and guidance from Ishvara, the true and only Gurudeva. At this stage nothing is required, including all magical powers -- for what is greater than Satyam and being one with Satyam, because 'our journeying has by now ceased' to all intents.

"This too must now be overpassed and left
As all must be, until the highest is gained.
In whom the world and self grow true and one,
Till that is reached our journeying cannot cease."

III(38). By liberation from the causes of bondage and through their weakening and by an understanding of the mode of transference (withdrawal and entrance), the mind stuff or chitta can enter or synchronize with another body.

From pratyahara and onwards, the disciple has worked for liberation from the causes of bondage. At that stage, the bondage was from emotion-soaked memory -- the disciple at first exiled memory and then froze it. Now the bondage is of the psychic powers, III(37) above, a bondage which is a thousand times stronger and more dangerous. It is said that almost all disciple get caught here for a hundred lifetimes or more and, in their bondage, forget all the good lessons learnt. They have to begin again from yama onwards. If this realm is negotiated without getting caught, the disciple is permitted sanyama through Ishvara the Gurudeva, and not through Chittie as before. All these are extreme powers to be used in extreme cases for very specific purposes of helping and healing.

If the words of the sutra are properly taken into consideration, it will be noted that the sutra makes reference to the passages or channels which are opened up, as in diagram 3b, in the brain, in the subtler astral

body, and in the yet more subtle mental body.

What is also to be noted here is the mode of education of the sadhaka once Ishvara the Gurudeva begins to guide the sadhaka -- though Ishvara takes the form of an external guru as Transcendental Master, there is no word or thought communication. 'The mind stuff or chitta can enter or synchronize with another body', the body and mind of the sadhaka -- unless this is experienced, this thought can not be translated.

III(39). By subjugation of the upward life (udana) there is liberation from water, the thorny path and mire, and the power of ascension is gained.

Sutras III(24-38) have been instructions in practices related to various chakras, from muladhara to sahasrara. Following them come the practices for regenerating the various vayus in the body/brain system. Like mind modifications in the thinking instrument, vayus create disturbances in prana rotation if not regenerated and steadied -- hence the practices of their regeneration is very necessary. One-pointed practice is to be done on udana vayu which when regenerated, develops the centres anahata, vishuddhi, sahasrara and bindu so that great understanding and powers come to the disciple. But the chakras have to be taken in hand first and hence the mention of the vayus at this later stage.

III(40). Through subjugation of the samana, the spark becomes the flame.

Vayus are degenerate prana, and once regenerated by one-pointed practice make the disciple firm like the rock of Gibraltar. When the vyana vayu is regenerated and prana is properly directed by practices, it takes care of the areas of digestion and sex. Sex is sublimated, now more so because both muladhara and swadhisthana have been regenerated and corrected. Some

day suddenly the disciple will find himself caught up in a purple-pink flame of fire -- 'the spark becomes the flame'. Earlier it was stated that two sparks take place nearly simultaneously within the objective body of the new-born, one with the first breath and one with the entrance of Ishvara. Now the black flame becomes a roaring fire that burns away all dross -- provided one is not caught in another type of bondage at III(32) or III(37). The disciple need not now keep the black flame in view, he will get fleeting experience of Ishvara. The final grace of Ishvara is yet to come!

Both III(39-40) are to be taken and studied together. These two vayus when regenerated enable the centres to brighten up so that the entire inner physical body/brain and the primary body/manas blaze forth, truly illuminated.

III(41). By means of one-pointed meditation upon the relationship between akasha and sound, an organ for spiritual hearing will be developed.

All these practices are for establishing the various communications: (i) between the primary and the secondary body, (ii) between brain and self-mind as catalyst, (iii) between brain and manas and Chittie, and finally (iv) with Ishvara. Internal evolution has slowly been taking place all along; we noted how the so-called third eye development took place earlier, and now there is further development. Here onwards there is no talk of psychic powers -- those rare disciples who have carefully avoided all psychic powers are now recipients of atman-shakti, for Ishvara and the disciple have become as one in understanding.

What the sutra points to is the total change in quality and structure! The disciple, by the grace of Ishvara, is allowed sanyama and starts hearing higher octaves of vaikheri sound. Later, he proceeds to develop hearing of octaves of pashyanti sound. Finally, under the protection of Ishvara is taught the octaves of para-nada. Such information is given by word of mouth only.

Super possibilities are expressed here in these sutras -- the sadhaka can hear and see all that is worthwhile in the Brahmanda, even as one is engaged in normal duties and obligations. But the sadhaka now attaches no value to this and more. The sadhaka may now have experience of all that is in Bhuh-Bhuvah-Svahah, but all this experience to the sadhaka is mithya -- though the Sage clarifies all possibilities and also the danger of being attached to some fascinating state.

III(42). By one-pointed meditation upon the relationship existing between the body and akasha, ascension out of matter (of the three worlds) and the power to travel in space is gained.

The important worlds are 'ascension out of matter'. The Celestial Bubble is all matter, whether dense, ordinary or extremely refined. Hence the great promise -- the discarding of all bodies/brains/mind -- and the possibility of stepping out of the Celestial Bubble on the way to the Celestial Home.

It may be added that through the destination is a long way off, the disciple has firmly placed his feet for this memorable journey with the help of Ishvara. He need not necessarily leave his body during practices, or he may discard his two lower bodies and remain in dharmakaya during practices.

III(43). When that which veils the light is done away with, then comes the state of being called discarnate (or disembodied), freed from the modifications of the thinking instrument. This is the state of illumination.

This sutra carries the thought expressed in III(42) above yet further. One normally uses the term 'discarnate' for out-of-body experiences, but its proper meaning is to be free from all matter -- when about to leave the

Bubble one is truly and fully illuminated and in discarnate state!

In the preceding sutra it was mentioned, 'not necessarily leave one's body during practices'. This situation is called 'excorporeal' or kalpita (fancied). If the physical as well as the astral bodies are left behind in such practices, it is called the great or 'actual excorporeal' and is not kalpita (fancied) -- actually passing out of and acting outside the body. This leads to the destruction of the coverings of light. The state of mahavideha is next reached when the mental body or the dharmakaya is also left behind.

This is called the discarnate or disembodies state in the truest sense of the word. In the earlier stages when the primary was detached from the secondary, it was also said to be discarnate or disembodied, but not in the true sense of the word as now obtained. The state is free from all modifications not only of the thinking instrument, the brain, but also of manas of the astral body, as well as buddhi of the mental body. This is true and total freedom and so nothing now hides the Light when one is outside all the bodies.

III(44). One-pointed meditation upon the five forms which every element takes produces mastery over every element. These five forms are the gross nature, the elemental form, the quality, the pervasiveness and the basic purpose.

Humanity as we find it today on our planet has just emerged from the third sub-stage of Bhuh and entered the fourth sub-stage, for which planet Earth now serves as a training school. Many beings have left this planet for the fifth sub-stage and further, elsewhere in this same or another galaxy. Indeed, what we pride as our ancient heritage is the culture left behind by those who have collectively passed on further -- our present humanity has had no part to play in it. For individuals it happens daily; on a collective basis it occurs every few thousand years. This sutra deals with sub-stages 3-7 of Bhuh -- as humanity evolves, the elements, lower life and mineral kingdoms also improve, otherwise progress of all life on Earth and on higher planets is not possible. For in Nature (Existence), everything is interlinked.

The sutra is also a reminder that, unlike present day scientists, we may not explore the deep recesses of the Universe and remain ignorant of what is happening within and to our planet Earth, at the bottom of the oceans hardly ten miles deep or at the core of the Earth a few thousand miles deep. This basic knowledge is absolutely necessary for the disciple, for he first and foremost belongs to this Earth and his duty towards Earth and life on Earth is paramount. How is he to perform this if he is ignorant of these factors?

The five forms each element can take are gross, constant, subtle, all-pervading, and functional, or sthula, svarupa, sukshma, anvaya and arthavattva. Similarly, the elements akasha, vayu, tejas, apas and prithvi deal with sound, colour taste, odour and vision.

The sadhaka in reaching the stage of a Buddha, the all-knowing. All these sutras are to be understood and experienced to know the vastness and greatness of Brahmanda -- even though it be mithya. One has to know firsthand because the reply that all this is maya will not satisfy the enquiring mind of a disciple. For the sadhaka, no further knowledge of the Brahmanda or the Mahakala is now necessary, but it is obligatory to know, to experience and also to understand that it is maya-created pressures. Never again then will the cosmic mind maya creative pressures ever come near the sadhaka.

III(45). Through this mastery, minuteness and the other siddhis (or powers) are attained, likewise bodily perfection and freedom from all hindrances.

This is a continuation of the sutra above. Because of proper understanding of the pancha bhutas (the five elements) the disciple's body/brain system is free from all diseases and hindrances. To be of help to this Earth and to life on Earth, one has to have developed within oneself the powers of being minute as an atom and large to any great size. Other powers -- to pass through dense rock or deep ocean or fire at the Earth's core or be in the atmosphere, lighter than a feather, etc., -- are also within his means. These powers are to be used only in deference and usefulness to Earth and life on Earth. To this end, the eight siddhis are animan, mahiman, laghiman, gariman, prapti, prakamya, isatva and vasitva.

III(47). Mastery over the senses is brought about through concentrated meditation upon their nature, peculiar attributes, egoism, pervasiveness, and useful purpose.

Just as mastery over the pancha bhutas was a prerequisite to serve a useful purpose, so now with mastery over the five senses and the five senses organs comes the power to heal.

III(48). As a result of this perfection there comes a rapidity of action like that of the mind, perception independent of the organs, and mastery over root substance.

Sutras III(44-45-47-48) are to be taken together, for only then do they carry sense. These sutras in the closing phase recapitulate all that has been done during the disciple's progress. Each of these sutras would require pages to be made fully understandable. But that can be only before those capable of understanding and by word of mouth.

The complex human structure is made up of five layers: (i) the physical body/brain system, (ii) the psychic body/manas system, (iii) memory soaked in emotions, i.e. the structure of acceptance or qualities in imbalance, (iv) self-mind as catalyst, and (v) Chittie, or root substance, from which everything in the Bubble is created. All the various practices mentioned

here are carried out with one purpose -- to gain balance and rhythm, i.e. mastery over all five layers including Chittie. Needless to say, all this is possible only through the help and guidance of Ishvara the Gurudeva.

When the eight siddhis, perfection of the body, mastery over root substance and over the senses and sense organs have been accomplished, the net result is rapidity of action with the speed of mind (instantaneous), not of light. The maharshi-mahayogi had long past discarded the speed of light as no better than the speed of a bullock-cart on Earth. What is happening 'now' and will trigger the future anywhere in the Universe becomes accessible to him.

'As a result of perfection ...' -- only Satyam, Ishvara, is perfection! With Satyam-Ishvara, there is no distance or separation, no inside or outside. Howsoever advanced the bodily state be, it is only under cosmic mind maya creative pressures. Perception is always independent of all senses and sense organs, and perception has been perfected to meditative attitude. The disciple is about to snap his link with the Chittie also, for he is now content with sanyama, having been accepted by Ishvara. Now dharana-dhyana-samadhi are not piecemeal but rather form one sequential act through Ishvara the Gurudeva.

III(50). By a passionless attitude towards this attainment and towards all soul powers, the one who is free from the seeds of bondage, attains the condition of isolated unity.

The earlier sutras showed what the disciple is capable of -- having ultimately the powers of Chittie to help and heal life on Earth. But this too can become a seed of bondage, however noble the motive. There is no talk in the shastras of good and bad seeds.

Once again, therefore, a final warning is sounded. Only a totally non-attached and consciously indifferent attitude towards all the powers allows one to become free from this most dangerous bondage. The end result is isolated unity -- there is no perfection greater than this, the finest quality of Satyam. Satyam is all and all-inclusive -- nothing can be outside of Satyam, yet Satyam is by itself alone. The perfected yogi is like Satyam -- everywhere, living and moving like an ordinary man in a busy city, yet isolated to himself or herself alone, living on two distinct planes, consciously following the two-fold path of the Geeta. The yogi is as one with Ishvara the Gurudeva and the direction given by Ishvara is his only wish and motive.

Much ground has been covered in the last few sutras, and yet the sadhaka is asked to be unmindful and unattached to any and all possibilities covered, because (refer III(35)) one has melted away the ego-centred personality in Satyam-Ishvara. The result is the finest state a Buddha can hope to experience, the state of isolated unity -- the entire Brahmanda is rotating round the individual (who is now a Buddha), he is in all and everything, and yet nothing touches him. He is alone -- alone as Satyam is

-- he is now Satyam incarnate, though the centre of Brahmanda -- he is more alone than is a lonely star!

III(51). There should be entire rejection of all allurements from all forms of being, even the celestial, for the recurrence of evil contacts remains possible.

Warnings seem to be coming again and again. Like tempered steel that is heated and beaten to perfection, the disciple is urged on to achieve everything and yet hold on to nothing -- save be one with Nothingness, Satyam. 'There should be entire rejection of all allurements' and 'all forms of being, even the celestial' -- because except in the state of isolated unity, there is always a stray chance of something going wrong, 'evil contacts remain possible'. No better rendition of the need of these warnings is found than in the story of the fall of the great yogi Vishvamitra through the damsel Menaka.

This sutra gives us some idea as to what happened to Christ and Buddha. The gospels speak of the 'devil' who came to entice Christ and 'Mara' who came to entice Buddha. Unfortunately, either these are only fictitious stories or the narrators of these stories have not understood. Before Ishvara the Gurudeva finally accepts the disciple in one great spiritual embrace, Ishvara snares the disciple. The really great disciple, a person who has reached the stage of a mahayogi or a maharshi, does not fall.

Referring III(50) above, this most exalted state of being, isolated unity, must not even for a moment allow in any vibration that may be a little lower. This is the state of temptation, of Buddha-mara, it is lower types of vibrations -- a sense of having arrived.

III(52). Intuitive knowledge is developed through the use of the discriminative faculty when there is one-pointed concentration upon moments and their continuous succession.

This beautiful sutra is awfully deep in its presentation. We have seen in III(48) that mastery over root substance is also obtained, so nothing remains in all the three universes except a non-subsisting factor known as time. ('Time' like 'sky' is a created word for something that does not exist.)

In the Celestial Bubble is Time. Time is the moment-to-moment arising and passing of modifications that make us conscious of events, distances and interactions; in short, we are made aware of time. To nullify time, to overcome its tyranny, we do not destroy an eternity, we have to be one-pointed moment-to-moment. Only with isolated unity comes this possibility.

The sutra examines the relation between kshana (impulse of time or fraction of a moment), kramayoh (succession) and sanyamat (by sanyama). It is an irony of accomplishment: by sanyama on the notion of time -- that

which does not exist -- comes knowledge of Nothingness, of Emptiness!

Duality, by definition, is time/space; where there is no duality -- Advaita-Satyam -- where there are no pairs of opposites, where there are no modifications because there is no mind, no senses and no objects -- the Advaita condition -- there can be no time.

If we can see our solar system from a distance, it would be like being outside an atom. Inside the atom as we are, we experience time. The universe too is an atom and inside it is the experience of events, of movement and of time. "The whole universe undergoes change by that single moment; all the characteristics are in fact installed in that single moment (kshana)."

III(53). From this intuitive knowledge is born the capacity to distinguish between all beings and to cognize their genus, qualities and position on the evolutionary ladder.

One who reaches isolated unity is master not only of the universe, one is master of the Celestial Bubble, of all Existence itself -- such a being is described in this sutra. To such a being, everything about anyone on any of the sub-stages of Bhuh-Bhuvah-Svahah, whether on the involutory or the evolutionary arc, is accessible. This includes the universe that the individual inhabits (genus), the combination of the three qualities, the structure of acceptance that forms the sanskaras and includes events of the past and of the future to come (position on the evolutionary ladder).

All these later sutras are profound, for each step of the disciple who is now a maharshi-mahayogi is equally profound. As we read the sutras our intellect reels at the enormous possibilities. This is just to give the idea of Ishvara who is Gurudeva to such a maharshi or mahayogi. We can only mention "This too must now be overpassed and left, As all must be ..." -- because our journeying has ceased.

IV(5). Consciousness is One, yet produces the varied forms of the many.

In Creation, from Divine Wholeness can spring uncountable number of Divine Fragments (Ishvara in absolutely free state). Many are the forms of Divine Fragments but they are identical in every way to Divine Wholeness -- hence the Many from the One do not create multiplicity. So too in Existence, Infinite Divine Mind or Chittie plays the part of Divine Wholeness in Creation and creates billions of minds as self-minds for billions of individuals. But unlike in Creation, the many minds from the one Mind create multiplicity and so multiplicity of forms, because Existence is gross compared to Creation which is super-subtle.

This one Mind flowing through all objects, the so-called animate and the inanimate, becomes self-mind differing in each object. Each self-mind requires a form to participate in Existence. The thinking instrument of each can extract just that much as it can from Infinite Mind according to

its structure and texture.

Many are the states of ignorance, only one the state of illumination -- Satyam. Between these two stages are involved eternities of Brahmanda, the journey from avidya to vidya. The seemingly unending journey ends in Satyam, as falsely it was imagined as beginning from Satyam.

IV(6). Among the forms which consciousness assumes, only that which is the result of meditation is free from latent karma.

Consciousness, Ishvara, the Many from the One, takes on thousands of forms through eternity upon eternity. In the endless journeying, innumerable types of forms were seen and experienced; some were liked and some disliked, creating reaction and action leading to so-called karma. Not one is worth remembering except the last that reaches the state of isolated unity and is free from all karma, including latent and original (pralabdha) karma. The play has ended.

The sutra talks of the objective world and universe. So awareness prevails, not Consciousness, yet the sutra talks about 'Consciousness' that is Ishvara. Wherever there is self-mind and thinking instrument, in all life not necessarily human, modifications take place. Modifications make use of the gunas, action takes place accordingly and karma is involved accordingly. Karma always necessitates form for its fulfillment. This unending process is never to come to an end except by herculean efforts and proper yoga abhyasa. Karma is not generated only if the gunas are in absolute rhythm and balance, i.e. only if the process of dharana-dhyana-samadhi (not as concentration, meditation and contemplation) is followed.

IV(15). These two, consciousness and form, are distinct and separate; though forms may be similar, the consciousness may function on different levels of being.

The complex human structure is 'form', the Divine Fragment or Ishvara is 'Consciousness' -- they are ever distinct and separate. This combination is of each human being. The word 'consciousness' in the beginning of the sutra refers to Ishvara; the second time it refers to the awareness of the individual. Though human beings as a species may all look the same, 'the form may be similar', no two human beings are on the same level of evolution. The functioning ability in each human being is different because it is based on the thinking instrument, self-mind, the structure of acceptance or sanskaras, etc. The result is that 'awareness may function on differing levels of being'. Here the evolutionary level of awareness, not the level of education, is the level of being!

Both consciousness and form exist in the Bubble under cosmic mind maya creative pressures, but now the Bubble is blown -- it does not exist for the sadhaka -- no duality, only Satyam-Turiya.

IV(24). The mind stuff also, reflecting as it does an infinity of mind impressions, becomes the instrument of the Self and acts as a unifying agent.

Infinite Mind flows through all the thinking instruments of each individual as individual or self-mind if it is not involved with the processes of the conscious brain. Mind, super mind or cosmic mind, plays its part as it should in the Bubble. Once these maya creative pressures are identified, the need of mind is over -- it `becomes the instrument of the Self', it is no-mind and so `acts as a unifying agent'.

This may be better understood by considering the analogy of a coastal lighthouse which has a strong rotating beam of light. The purpose is to warn nearby ships of the danger of rocks. The light-house cannot reach that far, but the beam of light can. The two work together, yet separately. The lighthouse is the thinking instrument and the beam is self-mind. Now suppose that the beam of light, on touching a ship far out at sea and forgetting its mission, were to desire to know what the ship contains -- this is an involvement of wrong thoughts, it becomes mind stuff. It in turn pollutes the brain and makes it act according to its dictates.

In like manner, the mind stuff too has for long ages involved itself. It would appear that one deeper layer of mind is able to see the shallower layer, but this infinity of mind impressions is to be set aside for it leads to confusion. Then the mind comes to pretending that it is presenting all this for the sake of the Self to the Self. But when it realizes that the Self needs nothing, it becomes submissive to the Self and then works along with the brain to carry out all the directions and guidance received from the Self. Now it has become the instrument of Self, it has willingly surrendered to Ishvara.

IV(25). The state of isolated unity (withdrawn into the true nature of Self) is the reward of the man who can discriminate between the mind stuff and the Self, or spiritual man.

This sutra is to be understood carefully. The state of isolated unity as noted in III(50) is reached, but the form, the complex human form, still exists, however refined. This form, we have also seen, is due to the `I am' awareness. The `I am' awareness belongs to the mind stuff; the self-mind, clean and in balance and rhythm, is still there. This last `I am' has to be discarded and disintegrated for the state of isolated unity to be established.

`(Self) withdrawn into the true nature of Self'. The idea of guiding mind, the body/brain system that has willingly surrendered, is also all set aside. The spiritual illumination is set aside. Ishvara is now intent on reaching the Celestial Home and finishing final formalities that prevent entry into Creation, once again to merge into Divine Wholeness.

Till this is done, however, the disciple does not forget duties and obligations which are performed with the help of mind stuff, but with care and perfection. His discrimination is of a class that is not discriminative. "The cessation of the investigation of self-existence comes to the seer (disciple) of the distinct Truth."

IV(26). The mind then tends towards discrimination and increasing illumination as to the true nature of the one Self.

The mind now brings in viveka of a high order. This quality of viveka is in the mind but always relative to the quality of awareness. Now discrimination is proper and understanding of the power and independence of the Self becomes more and more apparent. Vairagya in its proper sense sets in.

The mahayogi-maharshi has still to live the remainder of his life. To take agni- or jal-samadhi is not proper. His mind remains in 3a or 3b, and mostly in 3c. When leading life as a normal human being it is settled as in 3a, in the company of other illuminated persons as in 3b, and when alone as in 3c, united with Ishvara, 'the true nature of the one Self'.

All these sutras are stated here because even after realization of truth, being dissolved in Satyam and experiencing the state of isolated unity, the individual has to complete the remainder of his life till the moment of death and freedom from form and Existence arrives. So the state of the sadhaka during normal hours of carrying on duties and obligations is shown here.

Quite often people have suggested that haya yoga is superior to Yoga Sutra. But those who have practiced meditation have found that the state of haya is an obstacle to realization. Haya suggests dissolution as a state of mind and is a state of withdrawal from awareness of external objects; but the meditator in such a state of experience is facing a major obstacle to the realization of Truth.

During this state of haya, there is no knowledge -- it is an all-forgetful condition like deep sleep. There is a loss of awareness, which is why haya is regarded as useless. The latent desires merely lie dormant, awaiting re-awakening. Of course there is no drowsiness when you wake up from haya, there will be a lot of freshness in you after you wake up. While this state is peaceful and pleasant and there is absence of subject-object relationship, it is not non-dual experience. The ultimate aim is not experience of oblivion but the realization of the true nature of Self.

IV(27). Through force of habit, however, the mind will reflect other mental impressions and perceive objects of sensuous perception.

This is a highly practical and descriptive sutra. People wonder whence arises the possibility of such a revered person yet being weak in life. In

the above sutra we had mentioned the three states of mind -- 3a, 3b and 3c. Such possibilities are talked about when the disciple is in state 3a. 'Through force of habit' does not apply to such an individual but to the thinking instrument and the thinking process. In 3a, memory is not by-passed as in 3b or exiled as in 3c, so whilst fulfilling duties and obligations the individual makes use of mind and mind modifications, and though the mind is clean, because it has to make use of memory patterns, incoming impulses may yet draw out a far distant, improper memory pattern in an unguarded moment. This too is a warning, though uncalled for at this late stage.

This sutra is purposely shown at such a late stage because (a) the power of Nature's laws, (b) the power of sansara, and (c) the power of the indestructible sanskaras are all exhibited here. But now the thinking instrument and texture are so far evolved that even these powerful factors must fail.

This is one reason people on the path prefer to lead an isolated life by staying in an ashram or on Himalayan heights or away from women. It is a good preventive and protective move. But very early on we had said that yoga demands a householder's life. Spiritual muscles are developed and kept strong by sansara's resistance. So the true sadhaka remains in the world and meets one's obligations.

IV(28). These reflections are of the nature of hindrances, and the method of their overcoming is the same.

If at all, though not possible at this stage, a stray improper memory pattern would enter, it would soon be removed because all this has been done by the sadhaka already. But a distant possibility does remain, and even ashram or high Himalayas may not prevent it. This is the power of cosmic mind maya creative pressures.

In relation to the above sutra, should something distract or disturb (like Menaka to Vishvamitra) one must remember the practices or go over to state 3b. A steady submission to the Self, the Lord of the mind, greater use of viveka and a steadily increasing sense of vairagya will remove all such hindrances and obstacles.

People normally wonder when they see advanced souls suffering from diseases. Some cycles of karma due to their proper time do not let even sages alone. But all such pain is now 'warded off' by nature's laws. However, an individual who wishes to go through with the events visiting upon him is allowed to do so.

IV(29). The man who develops non-attachment even in his aspiration after illumination and isolated unity becomes aware, eventually, through practised discrimination, of the overshadowing cloud of spiritual knowledge.

This is a continuation of IV(25) above, but what is conveyed in this sutra through 'over-shadowing cloud of spiritual knowledge', -- dharma-megha-samadhi -- is so miraculous that it awes even a keen intellect.

There is joy in Creation. One who has lingered so long in Existence is now ready to return, to re-enter Creation. There is a virtual rain of flower petals from the sky, each petal a blessing. But law forbids immediate entry -- sojourn in Mahakala is necessary to destroy the three permanent seed atoms vibrating in the causal body and the causal body itself. Having torn asunder the Bubble for oneself, one then enters Creation. Hence the extreme warning to give up just everything, even the state of 'isolated unity' and full illumination, and prepare to enter Creation. For the 'over-shadowing cloud of spiritual knowledge' is none other than Creation -- Tapah-Satyam, Divine Wholeness, our Celestial Home. Creation opens her door, so to say, for the individual who has returned to Param Satyam.

IV(30). When this stage is reached then the hindrances and karma are overcome.

This sutra is in continuation of IV(29) and demonstrates the final state of the mahayogi-maharshi. At this stage, there is no vestige of any kind of klesas and karmas around such a powerful entity and the complete freedom from them is evident. All these have been dissolved by the individual long ago -- they have all become powerless -- but, as stated earlier, up to the last moment of existing, which the individual knows and peacefully awaits, one has to live one's remaining life like a normal person. One is ready for the final disintegration of the 'I am', the form.

IV(31). When, through the removal of hindrances and the purification of the sheaths, the totality of knowledge becomes available, naught further remains for the man to do.

This sutra continues the thought of IV(30) further. All objects in Existence are condensates of Chittie. If the three body systems, nirmanakaya, sambhogakaya and dharmakaya, are all made completely pure like Chittie itself, then these three bodies melt in Chittie and life and form become unnecessary. Since all that distorts and all the impurities have been left behind, there is nothing left of the knowable in the objective universe -- only Absolute Nothingness. Hence the great promise, 'naught further remains for the man (disciple) to do'.

IV(32). The modifications of the mind stuff through the inherent nature of the three gunas come to an end, for they have served their purpose.

We have noted earlier that once the qualities get into imbalance, they take eternities to come back to normal. The near impossibility of bringing them to total balance and rhythm has been fulfilled -- only

then can 'I am' and the form disintegrate and become one with Chittie from which they once originated. The processes whereby the imbalance of the nature of the qualities is maintained have come to an end, so do all modifications on all planes of Bhuh, Bhuvah and Svahah.

IV(33). Time, which is the sequence of the modifications of the mind, likewise terminates, giving place to the Eternal Now.

As seen in III(52), once the final state of isolated unity is reached, time ceases -- there is no past and no future, all time of all eternity is now, because at this stage one does not live from event to event, thus creating a sense of time/space. With the mahayogi-maharshi being in sanyama with Ishvara, there is no mind and thinking instrument to note or observe the moment-to-moment or event-to-event processes which alone can give the idea of time. With the balance and rhythm of qualities, time comes to an end, for time persists only as long as imbalance persists.

IV(34). The state of isolated unity becomes possible, when the three qualities of matter (the three gunas) no longer exercise any hold over the Self. The pure Spiritual Consciousness withdraws into the One.

The state of isolated unity, we have noted, is the state of Nothingness, Emptiness. When all the three sheaths are disintegrated, when all three permanent atoms are disintegrated, when the causal body holding the seed atoms itself is disintegrated -- then all births and deaths end. The mahayogi-maharshi who has dispensed his kayas to Chittie now steps into Mahakala to proceed thence towards the Celestial Home. Now the spiritual consciousness -- Ishvara, the Divine Fragment, the Many from the One -- takes leave of Existence, the Bubble, and withdraws into the One -- Divine Wholeness, Satyam and Param Satyam is one and the same -- to merge once again into Divine Wholeness.

As the sutra states, 'when the three qualities of matter no longer exercise any hold over the Self', the Bubble has been proved a Bubble. The entire circle has been traversed, the great, forbidding, horrifying journey is over. Did the Divine Fragment ask for all this when stepping into the Bubble!?

Conclusions

The Advaita Vedanta exponents, as also the zen advocates, do not see any need for practices. All practices are dual in nature, and so are dualistic and not necessary. But this is not the ultimate aim. Advaita Vedanta is an experientially based religio-philosophical system. The body/mind complex of man is the laboratory for analysis and discovery in this school.

Just as in a dream the mind vibrates as though having dual aspects, so in the waking state the mind vibrates as though with facts, so it is said. The mind is the source of maya. Mind is not consciousness, it is not mere knowing, it involves transcendence. Mind is based on time/space. Mind, like matter, is only an appearance. The so-called manifold universe is a projection of mind. All this that there is, is perceived by the mind, and when mind ceases to be mind, duality is no longer perceived.

Behind all this imposed dualistic structure lies Reality, pure and non-dual. Turiya is described as essentially a negation of sense perception, the world of thoughts and ideas cognized through the instruments of mind and intellect. It is a negation of the objects of experience, both internal and external, as well as their field of experience.

The Advaita sees two types of existence: authentic and inauthentic; two existential possibilities for man: dukha, or bondage, and moksha, or freedom. But the point is that each man is born into this situation unawares and perpetuates it by his willing, though often unconscious, participation in it.

Sankara says further: "Just as the normal state of a man afflicted by disease consists in his getting cured of the disease, similarly the normal state of the Self is regained through the cessation of the phenomenal universe of duality." This is exactly what Yoga Sutra says and also shows the way out of the dual Universe.

Further, Sankara summarizes four things that are to be known. (1) That which is to be avoided or rejected: three non-real states of sleep, dream and so-called waking. (2) That which is to be realized: non-dual Reality, Turiya. (3) That which is to be attained by practical sadhana: spiritual realization. (4) That which is to be made ineffective: impurities, passions, delusions, etc.

The Vedantic meaning of upasna (meditation) is, "the continuous course of thought, not disturbed by any other dissimilar thoughts, towards a particular object supported by scriptures. The support or the focal point of meditation is Brahman."

The idea that Vedanta involves the disintegration of the individuality, as also does Yoga Sutra, arouses fear in an individual of the destruction of the personality. This ought to be so -- this, after all, is deliverance. How long can one hold on to this false individuality or personality. What good can arise by such holding on to mind maya creative pressures?!

As stated earlier, there are two clear situations arising: (1) Atman with body-brain-mind complex, i.e. one is under cosmic mind maya creative pressures, which make the brain and senses outgoing towards objects that give pleasure or pain, leading to repeated births and deaths in a world of duality, false and illusory -- this is Existence, dukha. (2) Atman, by itself, i.e. no body-brain-mind complex attached, is Reality, Turiya, Satyam, free from all illusions -- this is Creation, moksha. Here Turiya

is not a state but an essential condition of Atman.

If Atman decides to be with a body-brain-mind complex, whether it be physical, astral or mental, in any of the three lokas, Bhuh, Bhuvah or Svahah, then that body-brain-mind complex (whatever it be) will be subject to cosmic mind maya creative pressures. So it is not a subject of lament, crying or ignorance. It is a state in which Atman temporarily decides to survive and experience. But it is not itself a state where Atman is under an illusion or delusion -- in fact it is fully conscious of itself!

If Atman at any point in time can be under illusion, there can be no going back to Reality, because Atman is Reality and if Reality at any time can be under an illusion, who or what will remove the illusion? It would amount to Satyam being under an illusion, and that is unthinkable and unacceptable. If the body-brain-mind complex is under an illusion, as it naturally has to be being under cosmic mind maya creative pressures, then Atman, Reality, can remove this illusion by bringing mind to 'no-mind' state and thus freeing the body-brain-mind complex because even the cosmic mind itself is helpless before Atman, Reality.

This basic fact is to be clearly understood and accepted, that Atman decides temporarily to be with a body-brain-mind complex in any one loka; that at no stage is this body-brain-mind complex forced on to Atman, Reality, because there is nothing stronger than Reality that can force Atman to take on a body-brain-mind complex; so a sad state of ignorance has not fallen upon Atman.

And so there is no such state of avidya that writers are talking about. The body-brain-mind complex has a natural state of existence in the objective world -- dualistic, of subject and object, of the pairs of opposites. But this is not due to ignorance -- it is another aspect of living as long as Atman decides to have temporarily a body-brain-mind complex in any one loka.

If Atman decides at any point in time to drop, discard or disassociate from the body-brain-mind complex, i.e. from duality, the objective world of subject and object, the pairs of the opposites, this misunderstood so-called ignorance will immediately end, vanish and cease to be -- because Atman will be by itself, i.e. Reality, Turiya, Satyam, that needs nothing. There is no falling into ignorance and so there is no getting out of ignorance!

All the philosophies are misunderstood and misrepresented, unnecessary wailings of minds that are groping, themselves not clear in their understanding. When the mind of the writer is not clear we read, "... falsely identifying himself with the body-brain-mind complex, he becomes alienated from his true state." The language is ambiguous. Who is falsely identifying? Can Atman, i.e. Reality, at any time be under an illusion? Who becomes alienated? The jiva? So jiva is the Atman? Is life the Atman? Is awareness the Atman? No. Soul, Atman, Consciousness, Reality, Brahman can never be anything else.

Further, "It awakens man to his human dilemma and puts him on the quest of truth and freedom." What is the human dilemma? Is it Atman's, i.e. Reality's, dilemma? No. Who is in quest of truth? The entire language is dualistic, because the fact is dualistic. But this fact of Existence, which is dualistic and illusory, is because Atman temporarily decides to be with a body-brain-mind complex in any one loka. Existence is always under the cosmic mind maya creative pressures.

Whenever body-brain-mind complex is negated or disassociated with by the Atman (not by the mind!) and Atman again decides to be by itself, it is Reality, Turiya, Satyam, and duality disappears. Whenever Atman decides temporarily to be with a body-brain-mind complex in any one loka and not be by itself, such complications for scholars arise.

Further, "... the removal of this basic falsehood as ignorance is the cause; it must be eradicated." The removal of this basic falsehood from whom? The Soul, Atman, Reality? No. From man, the jiva -- if yes, is dualistic -- but it is a fact of Existence, that it is false, dualistic and illusory, but still it is an aspect of life and existence.

Further, "In the analysis of experience the three avasthas are shown to subjects in Reality. Turiya is not a fourth state of experience in addition to and over and above the other three, but is itself the one Reality of which they are appearances." This thought is a mix-up in the mind of the writer. The three states -- sleep, dream and waking -- belong to the body-brain-mind complex and are perfectly natural.

The fourth state that is stated here, Turiya, is the natural condition of the Atman, whether alone by itself or with a complex body structure. So where is the need of talking about states, and why a fourth state? It is misleading to call Turiya a fourth state -- it is the normal condition of Atman, Brahman, Soul, Reality, Satyam. Calling it a fourth state creates confusion. The complex body can never experience this state by itself, with all the worldly sadhanas.

There is no dissolution or death, no origination or birth, none in bondage, none striving for or aspiring for salvation, no seeker after release and no one who is liberated -- only Atman temporarily deciding to have a body-brain-mind complex and this complex experiencing a world of duality. The Atman is never at anytime deluded thereby. Or Atman can decide to be by itself, alone -- the Reality, Satyam. There is no dream and no waking for Atman, all that is for the human body complex.

Further, "There is the knowledge that it is the same `I', or experience which was asleep and now is awake." The body-brain-mind complex can be asleep or can be awake. What has that to do with Atman, Turiya, Reality, that never is asleep?

Man is literally Spirit within matter, i.e. Atman has temporarily decided to be with a complex body in any one loka. This complex structure can further be analyzed into sheaths, organs of perception, and action, mind, intellect, ego, etc. What has all these to do with Atman if at that moment

it decides to be alone by itself, the Reality! Such talk concerns only the body-brain-mind complex. When certain practices (tantric) with the astral complex are undertaken, even during such practices the astral complex is separated and a state of samadhi with seed is brought about, but such practices do not make an individual `spiritual'. With experience, such practices can keep an individual in the state of samadhi for days.

Further, "It is difficult and ultimately impossible to give a complete intellectual explanation, for the truth of non-duality is always beyond intellectual comprehension." Why is any attempt to be made to give an intellectual explanation in the first place, because it is only the body-brain-mind complex that is trying to comprehend. But being continuously under cosmic mind maya creative pressures, it is not going to understand or grasp anything at all. A mental concept is worse than no concept at all, for then the complex system is confused all the more.

Let this thought be clearly understood, that whatever we are experiencing is Atman itself, who now for the while has decided to be with a body-brain-mind complex and is witnessing all the various experiences that the complex system is going through, now or never itself under any delusion!

To this body-brain-mind complex do not address anything because it is able only to comprehend this world of duality. How can this complex system ever visualize, let alone comprehend, a state other than that of duality?

But Atman can comprehend both the states, that of (1) itself, Reality, Turiya, Satyam, Brahman, because in essence it is so; and (2) through/with a body-brain-mind complex, also the dualistic, illusory world, but is fully aware that it is false and not existing in reality and so is under no illusion at any time.

We all talk and write as if Atman is in bondage and suffering, and we talk and write as if this body-brain-mind complex is going to become spiritual. We must be clear with both the aspects and not make mistakes because both these, Atman and the body complex, are completely interlinked. To understand each, we must delink them in our understanding, otherwise unending confusion will prevail.

Further, "Man enmeshed in maya, in the illusoriness and deceptiveness of the world, participating in the binding processes of mind creative pressures is said to be spiritually asleep." Why do scholars and writers use wrong language to describe the body-brain-mind complex? This complex has a natural way to live and experience -- it is not and never was created to be awake from `spiritual sleep'. And Atman is never asleep with the sleep of ignorance.

Man is not estranged or alienated from Atman if man is understood to be only the body-brain-mind complex. These two aspects are clearly separate. In Yoga Sutra, Sage Patanjali says in IV(15): `These two, consciousness (Atman) and form (body-brain-mind complex), are distinct and separate; though forms may be similar, the consciousness may function on differing

levels of being (inter-relation--reflection of Atman in the complex system)'.

Further, "Owing to this persistent belief or faith in the reality of the unreal, the mind relentlessly proceeds in the outgoing activities." For the complex human structure, this dualistic world is reality -- call it false, illusory, or whatever -- and the complex system does not want any philosophy about the 'reality of the unreal'.

Further, "This absence of relation to the objects, the turning back of the mind and non-movement outwards, ..." is also meaningless. The mind never turns back by itself. It is only when the Atman decides to cut off its relation with a body-brain-mind complex that it is then reflected in the complex body as the beginning of a state of vairagya.

This decision to cut off relationship with the body-brain-mind complex (but once this association is started there are some obligations before such disassociation can take place) lasts for some time till the obligations are satisfied, and it is during this period and not otherwise that we notice the change in the body complex which is nothing but a result of reflection of the decision by Atman to cut off relationship with the complex system, the shadow.

But if it is a seeing decision and not a firm and final decision by Atman, it amounts to mere so-called death of the complex body, and its disposal, and a fresh body complex is taken up which is the so-called birth. Even this sequence of birth and death is not a forced sequence on Atman, the Reality.

Further, "Knowing the difference between the real and the unreal, the aspirant renounces the unreal. This is called vairagya." Who sees the difference? The body-brain-mind complex by itself can never see it, nor does it care or is interested in seeing it; but it can be brain-washed into an unnatural state of vairagya. The detachment that would follow is also a brain-washed, unnatural state because the human body complex by nature, by structure, is not interested in anything but the world of duality. More often, bad times force the human body complex to accept such an unnatural pious state out of motives, but by nature it would prefer to be outgoing to objects that give pleasure.

Further, "True and complete detachment is said to be the highest samadhi, the condition of liberation, unattached to the play of the world." Similar to vairagya and detachment is this state of samadhi and it is an equally brain-washed state of the human body complex. Know that the human body complex on its own cannot give up either its dualistic outgoing world of objects nor can it give up Atman. (Giving up Atman is suicide).

As stated earlier, whenever the Atman makes or takes a serious decision of giving up its association with a body-brain-mind complex, this decision is reflected in the complex system, and depending on how serious is the decision of the Atman to disassociate will the states of vairagya, detachment and samadhi be reflected in the complex system. But not by

itself. This is automatic.

Sutra IV(22) says: 'When the spiritual intelligence (Atman), which stands alone and freed from objects (decides to disassociate from the body-brain-mind complex), reflects itself in the mind stuff (chitta), then comes awareness of the Self (Atman).' And the states of vairagya, detachment, samadhi are experienced by the individual, but never by itself would any body-brain-mind complex (i.e. the individual) ever willingly (by itself) ever do so.

Whenever the Atman is serious or sufficiently serious in its decision, these states will be reflected in the body-brain-mind complex, not otherwise.

To believe that the body-brain-mind complex by itself ever would decide to welcome these states is not true, because such states are beyond the comprehension of the human body complex, just as Turiya, Reality, non-duality are beyond comprehension of the human intellect. The intellect and memory of the body-brain-mind complex can keep records of a tremendous amount of worldly knowledge and information. It can also equally keep records of shastras and gospels and rites and ceremonies.

So an individual may seem to be highly learned and/or also spiritual if he or she can quote freely. The intellect and memory of the individual can also possess various psychic powers following certain tantric practices (for such practices pertain to a part of the astral complex). But all this knowledge of the shastras and all the psychic powers put together do not make an individual the least spiritual!!

Atman, Reality, Satyam, Brahman only is spiritual! Mere mental grasp and show of superior knowledge and psychic powers has from the dim past (to the distant future) never created any single human (being) complex body that can be called spiritual by itself. Body/mind complex is part and parcel of cosmic mind maya creative pressures, and so is mithya -- false -- and no false object can ever be spiritual. The very concept of spirituality connected with or to the body-brain-mind complex is false.

Atman-Reality-Satyam-Brahman needs no yoga, philosophy, religion or morality of any type. The complex system by itself is not interested in yoga, philosophy, religion or morality either. It may be interested only if yoga or philosophy or religion or morality can give health and/or peace of mind! This is what the practical western world is interested in; the east is, by nature, emotional and behaves in an impractical manner. So all the remedies, i.e. the various yoga schools and other religious sadhanas, would be of no avail in changing the body-brain-mind complex the least from its natural outgoing-to-objects tendency.

Unless and until the Atman of a particular human complex decides, seriously or mildly, and such serious or mild decision will be reflected in the human body/brain complex and that particular individual will show inclination towards vairagya followed by more serious states of detachment

and ultimate samadhi, and not otherwise, all unnatural attempts to change the structure of the human body/brain complex will result in failure, total failure. That is why the most correct and the most technical word that is used is sanskara. Sanskara is that point in time when an Atman decides to disassociate with a particular body/brain complex -- the hour of grace, as it is sometimes known.

The body-brain-mind complex of all life, besides those of human beings, work in the same fashion as the body-brain-mind complex of a human being. In case of lower life, this complex is too primitive and poorly structured, but all lives live in the objective dualistic world under cosmic mind maya created pressures. They have no philosophy or religion to confuse them.

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